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THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF
THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

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Photograph by John A. Dohrman.

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S. L. LOOMIS, D.D., *Managing Editor*

T. J. SPENCER, *Business Manager*

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"The Old Order Changeth"

FOR the future the missionary interests of American Congregationalism will be served, not as heretofore by a group of independent societies working together in friendly cooperation, but by two great missionary boards: by a *Foreign Board* which will include, in a single organization, the American Board and the three Woman's Boards, and by a *Home Board*, which will include in a single organization all our Congregational Missionary Societies for the home field. So the National Council has decided, adopting by unanimous vote at Washington, after prolonged discussion, the plan submitted by the Commission on Missions' Committee of Twelve.

In the case of the Foreign Boards, which are already very close together, the proposed consolidation can be effected without serious difficulty. In that of the Home Societies, organic union cannot immediately be brought about because of certain legal obstacles. It is, however, believed that practically the same end may, for the present, be secured by the election of identical boards of directors for all the societies. The plan places the management of the Foreign Board in the hands of a Prudential Committee of thirty-six, at least one-third of whom shall be women, and that of the Home Board in the hands of a Board of thirty-six Directors, at least one-third of whom shall be women. These two groups together, with the addition of nine members at large, will constitute the Commission on Missions.

The work of the Home Board will be divided into Departments which will correspond with the former societies. This will make it possible to retain the present administrative and executive forces. Each department is to be in charge of a committee of twelve, at least one-third of whom shall be women and at least six of whom shall be members of the Board of Directors.

There is also to be a joint Promotional Council, with a Promotional Secretary, which shall have supervision of all solicitation of funds for the entire program of benevolence.

These matters and others, such as the relation of state and national organizations, regional committees, woman's work, and so forth, were wrought out and defined with painstaking care and consummate skill in an elaborate report, which

took nearly an hour for its reading. At one point only did the Council hesitate to follow the Committee's lead—the proposal that the two missionary magazines, *The Missionary Herald* and *THE AMERICAN MISSIONARY*, be merged with *The Congregationalist* in a single publication, to be issued weekly with a monthly missionary supplement, did not commend itself to a considerable part of the delegates. It was, therefore, voted after earnest debate to recommit the subject to the same committee for further consideration, report to be made to the Council two years hence.

Many, probably the majority of our readers, will learn with unmixed satisfaction that changes so much needed and so long discussed are at last fairly on foot and they will confidently expect the new order to bring enlarged prosperity for our missionary work and a blessing for all the churches. But there are others who look upon the approaching change with misgivings. They fear the loss of precious sentimental values, inseparably connected with the old names and the familiar ways and they view with dismay the installation in our simple Congregational system of what seems to them a bewildering array of complicated ecclesiastical machinery.

The decisive step has, at any rate, been taken, and the plan definitely and irrevocably adopted. The whole denomination is now behind it. It, therefore, remains for us all, whatever may have been our former attitude, to refrain from criticism, banish misgivings, believe in the new system, support it with all our might and expect from it good results. Changes so sweeping cannot instantly be brought about. There must be time for readjustment. We shall need patience as well as faith.

As to our own part in the affair. We, of this magazine, find ourselves placed for the present just about where we have been. Our relations to the new Home Board are apparently to be substantially the same with those we now sustain to the existing societies. As the organ of a great and holy enterprise, we are to spread abroad the knowledge of all the vast and varied missionary work carried on by Congregationalists in the home field, to tell of its extent, its needs, its methods, its heroisms and its triumphs. To this high calling we shall give ourselves with earnest attention.

Maintaining the Standards of the Ministry as a Profession

By CLARENCE H. WILSON, D.D.

Dr. Wilson is pastor of the Congregational Church of Glen Ridge, New Jersey. He is one of the directors of the Ministerial Boards in whose interest the following important address was delivered at Washington.

THE problem of the maintenance of the ministry reduces itself to the simple question of securing for the ministry our choicest young men. We cannot maintain the standards with inferior material. In the striking language of the familiar proverb, "You cannot make a silk purse out of a sow's ear." We know that is true, because we have tried it. God may sometimes choose the weak things of the world to confound the things which are mighty, but it is not his habit, as Paul, in his own person, bears witness.

What are the qualities in the ministry as a profession that will make it attractive to our best young men? I mention four.

First, it must maintain high standards of learning. The ministry is a learned profession. The lure of learning has always been enticing to the best men. Religions of authority may attract ambitious men to their service by the promise of power. The religion of inspiration promises its ministry no authority except that which is derived from exalted character and expert knowledge.

Second, and this is almost a corollary to the first, the ministry must promise freedom. If the minister must contract his thinking in terror of ecclesiastical powers above him, or if the pulpit must cringe before the paymaster sitting in the pew, then the ministry will not attract strong men.

Third, the ministry must offer a career. By that I mean that it must offer a man an opportunity to make the most of his life in leadership and effective service. If it offer only a dull routine of official duties, it cannot draw ambitious men.

Fourth, and this is the matter that we have immediately before us at this hour, the ministry must offer a decent and assured support that will justify a sensible man in turning aside from more gainful occupations. This is necessary to the other three. A living wage is necessary to obtain good work, and the expectation of a living wage is necessary to obtain men who will do good work.

In all these respects we have a great tradition to maintain. However it may be now, there was a day when the ministry secured for its service the best men and plenty of them. It did it by maintaining the highest standards of the profession, and under the most unfavorable conditions. It was in a time of stress and peril and when the people felt the daily bite of poverty that Harvard College was founded. It was founded for the express and primary purpose of providing a learned and able ministry when the Cam-



CLARENCE H. WILSON, D.D.

bridge-trained men should have passed away. And as Harvard was founded, so were the later colleges.

The result was that the fathers had a ministry abreast of the best learning of their day. The ministers commanded respect, both by the weight of their learning and the freedom of their thinking. No body of clergy, no body of men ever exerted a greater influence or enjoyed a larger measure of leadership in all that concerned the welfare of the people. No wonder that the ministry attracted the best minds of the time.

And observe this: that in despite of the comparative poverty of the people and in despite of the physical struggle in which they were engaged to subdue a savage wilderness, the minister was sup-

ported in a style befitting his position. Not only so, but the support was assured as long as he lived. When Lyman Beecher resigned at Easthampton, after a ministry of ten years, his people were shocked. They accused him of violating his ordination vows. In one hundred and fifty years they had had but three ministers and no one of them had ever resigned. Each man remained into extreme old age, lovingly and loyally cared for by his people till God called him home. Such was the rule of the time.

I am not saying that the former days were better than these, for I do not admit it. But the past has some lessons to which we may well give heed.

Now here is the fact we have to face. The ministry is no longer attracting our best young men in sufficient numbers. In 1924 we lost one hundred and twenty ministers by death, and ordained, to take their place, only eighty-eight. Or, to approach the figures in another way, in 1901, we ordained one hundred and fifty-eight ministers, and in 1924, as just mentioned, only eighty-eight. In 1901 we had three thousand, nine hundred and three ministers in the active pastorate; in 1924 only three thousand two hundred and five. The rapidity of the decline is rather appalling.

It has to be remembered that in our day many new avenues of Christian usefulness have been opened up to compete with the ministry for our best young men. An English curate was studying ecclesiastical polity under the direction of his bishop. He came to the bishop one day with a question. He said, "My lord, of what use are the laymen?" Well, we have found a use for the layman. We even make him Moderator of a National Council. Devout and consecrated men have found that they can make a comfortable living in business or some profession, and give a large meas-

ure of their time to gratuitous Christian service. We welcome the changes that have come. But still we must have our ministers or our churches would perish.

We have tried to get them by lowering our standards. Sometimes this has seemed to be a necessity. With needy fields pastorless, we have admitted to ordination men who did not have the qualifications either of native ability or a sound education. What we have done, all the denominations have done. We must acknowledge our great indebtedness to these devout men for the service they have rendered in the most difficult and unpromising fields. But we must face the fact that when we lower our standards we do not invite to, but repel our best young men from, the ministry.

There are other and disastrous effects of a lowered standard. Without a ministry that is *learned*, abreast of the best knowledge of our day, *free* and untrammelled in its thinking, with ability to *lead*, the church itself falls into disrepute which may be shared even by religion. We are reminded of that by a painful episode of the past year, which made our American churches the wonder of the rest of the Christian world. Now the amazing thing about that episode is not that earnest men should oppose the doctrine of evolution. The amazing thing is that there should be in our churches so many people who had not heard of evolution or its implications till fifty years after the doctrine had established itself in all the learned world. That could have happened only because the ministers did not themselves know, or else because they dared not speak. The whole unhappy affair, with the discussion that it provoked, cannot fail to deter the best young men in our colleges and universities from entering the Christian ministry.

Dr. Moffatt, after a visit to our country, reports in *The British Weekly* that the American ministers have few studies, that their libraries are thin, that the required qualifications of a minister are that he shall have good appearance, be a good mixer, and preach short sermons. I fear that Dr. Moffatt was unfortunate in his American contacts. But if there is any measure of truth in his report, why should we expect our best young men to enter a profession with such qualifications and standards?

We are confronted today by the problem of the country church. In a yesterday which we can remember the country church was constantly solving the problem of the city church by its continued contribution of strong men and faithful women. It was the recruiting ground for the ministry, as it is yet, but in decreasing and insufficient measure. When the country church declines, it is time for alarm; for the springs of all the church's life are there. The problem of the country church is in the main the problem of the country minister. And that in turn becomes the problem of support. In all other respects the country church is one of the most desirable fields. It offers the very things most coveted by the right kind of men—leisure for study, a free life and a free mind, and a commanding influence. But the time is past when Goldsmith's country parson can be "passing rich on forty pounds a year." One young country minister who was in trouble told me he had not been able to buy a book since he left the seminary. I asked him what

he preached, and he said, "Just the simple gospel." That aroused my suspicions and I pressed him for a further description of his "simple gospel." "Well," he said, "I just tell them where they are going to." That seems to be the unfailing resource of the minister, soured and pinched by poverty, and who can't buy books. This man's people got tired of being told where they were going to. They wanted some later news from the Kingdom of Heaven. But it was largely their own fault, for they were asking their minister to "make bricks without straw."

Contrast that with another case. Probably no one here besides myself knew Arthur Newman. To my mind he was the most successful of all the ministers whom I have known, and the most to be envied. I told him so before he died. And he was for more than forty years the pastor of a country church, who moulded the whole community to his own inspiring ideals. A scholar who never relinquished his studies; a preacher who never relaxed his efforts to preach greatly the great gospel. Back of that was the fact that his people gave him a support that made him free from every care. For the most part, farmers of that great breed of men who have built our country, they wanted to be taught and led by a man who knew where he was going, and they saw to it, in Paul's homely phrase, that the ox was not muzzled that was treading out their corn.

In these two instances, you have the whole problem illustrated. In the one instance you have sound reason why good and sensible men should not enter a profession whose standards are so low and whose opportunities are so limited; in the other, you have an appeal to the finest ambitions of our young men.

The scanty support given to the ministers in the smaller churches appeals to our sympathy. Our good women have long been in the habit of making up their annual missionary boxes to aid these ministers. It seems necessary. What else can we do when we learn of their needs? But again we have to face the fact that every time the call is issued for such a box we are advertising the poverty of the ministry and at least potentially warning our best young men not to choose it as their profession.

In the Ministerial Boards we are constrained to make our piteous appeal in behalf of the aged and disabled servants of the church. With the heart-breaking appeals which come to us, what else can we do? But again, when we make such appeal is there not danger that we will turn our young men away from a profession which forces its members into such a plight?

Men and brethren, the day of good Saint Francis is past, and it will not return. The mendicant, once not only tolerated but honored, has fallen, long since, from his high estate. A new ethic prevails which requires that the man in every calling shall earn his keep and pay his way. The ministry can claim no exemption from this rule. In order to maintain its claims upon the choicest sons of the church, it must promise an adequate support which can be accepted without any implied humiliation. It is not desired nor desirable that the ministry should be made a gainful occupation. God forbid that it should ever entice men into its ranks with the promise of riches. That

would be to degrade the profession and fill its ranks with unworthy men. But it is desirable and it is of pressing importance that the ministry shall appeal to our best young men with the assurance that in the service of Christ and his church they shall be removed from all fear of want.

This is a goal which we will not reach until we have traveled far. The Annuity Fund in its present status, is a move in the right direction, but it is only a beginning. Our ministers must first have an income

that will enable them to procure for themselves the benefits provided in the Annuity Fund. Probably also that fund will have to be expanded far beyond its present size. Here is a field of great usefulness for the laymen of our churches. There is something to be done which they can do and which they alone can do. Will they rally to the support of the ministry as a profession, in order that the churches may be well served and the Kingdom of God go victoriously forward?



The New Congregational Hand Book for 1926

By FREDERICK L. FAGLEY

THE new Hand Book is ready for distribution and sample copies have already been mailed to all pastors who will be very much pleased to find quite a number of new features in this edition. These new sections are for the purpose of making the Hand Book more usable in the home and more valuable to our Congregational people.

These added features begin on page 18, where there is a page of "Grace Before Meals". We oftentimes have requests from pastors for such help. Some have asked that we might have a little card printed and others that we should have a folder. It has been thought wise to include them in the Hand Book, and folks who have not used grace before meals will find here a wide variety of suitable expressions of thanks and devotion for use in their homes.

There are two pages of "Prayers for Children". I suppose that many mothers are perplexed when it comes to teaching the children prayers. The prayers on these two pages are simple and wholesome, and parents will find them of great value in teaching the children how to pray.

Then "The Parent's Prayer" is included. This is one of the noblest expressions of a parent's aspiration and hope and need for strength.

There are also three pages of "Prayers for General Use". The prayers given here are not in "A Book of Prayers" with which many are familiar. They have been collected with a great deal of care and cover a wide range of topics.

There is one page which is entitled "A Guide to Spiritual and Physical Help". This outline was prepared by Rev. Harry E. Peabody. He has used this program of Scripture readings among his people most

effectively. He tells how men and women who have questioned what there is in our Christian religion of particular value and worth to one desiring physical help and how to use the great resources of the spiritual life for strengthening the body. This guide will be of special value to those who know something of Christian Science, for here is the very heart of the gospel, freed from the accretions and superstitions which surround so much of Christian Science literature. As one has phrased it, here is the germ of truth, and that truth is the simple message of the Bible.

The Prayer Meeting Topics for 1926 are included in response to the request of a large number of pastors that these be reentered in the Hand Book that all the people may know from week to week what is the program for the prayer meeting.

The National Council Meeting with its historic changes has been summarized by Dr. Burton in five pages. This gives the meat of the meeting, and Congregational people everywhere will want to know what the Council did and what it really accomplished.

The program of evangelism for the year and the outline of the year's work in the church have both been enlarged and enriched.

In addition to these new features the regular features are continued, such as the daily Bible readings for the year, the Sunday School and Christian Endeavor topics, and the statistics and information concerning denominational interests. All together this makes a valuable book of information, inspiration and instruction which should be in every Congregational home. It is printed without profit and may be secured from the Commission on Evangelism and Devotional Life at the rate of five cents each, postpaid.



Creating Success

By ANSEL E. JOHNSON, *Acting Secretary of Promotion*

WE are at the threshold of the day of the "simultaneous solicitation."

The climax of the Fall Every Member Canvass campaign of training in discipleship is here.

A few closing days are all that remain.

A critical opportunity is open to us. Summon your leaders and key members of the various groups and auxiliary organizations. Plan together the strategy of every possible move for these last days. Don't waste a minute of this meeting on any other subject.

Plan frontal and flank movements. Build for a record climax.

Then having made your plan and definitely assigned each individual, unit and group its specific place and task, marshal every force, focus all your strength and resources—men, women and children. This is the one supreme claim upon every last officer and member for these last days. It is an acid test of loyalty which will carry a tremendous reward.

Don't drive! Plead! But plead with the zeal of a

crisis. It's a sacrament—of good will. In this spirit you cannot fail, and all who share will win.

Traffic Signs

There is absolutely no place in the life of the church for mere mechanics—not even in the air department.

Follow the line of least resistance and you fail. Do just as you did the year before and you will fall down.

Avoid two things as you would the plague—seeking pledges “to run the church another year.” Seeking to *enlist everyone*, and in *definite steps of progress* appeals even to the man least interested and hardest to reach. Some churches pledge up those who attend a special meeting or supper held for that purpose—not even fifty per cent ever present—then announce that canvassers will call upon the delinquents. This classifying folks as sheep and goats, does not make an irresistible appeal to the majority of your membership.

“Every year our church by vote determines to raise its full apportionment and this helps us to raise the home expense budget.”—*A Trustee.*

Make it a “simultaneous canvass”—all together at 2 p. m., Sunday, to canvass every member of your parish. Thus you create a spirit of expectancy which is human sunshine. God creates the big things with sunshine. Don't throw success out the back door.

A Check Up

Has the Budget for Home Expenses been carefully prepared?

Have you made an adequate Budget for Benevolences?

Is the Budget Letter ready and envelopes addressed, that a copy of this letter may be sent, under first-class postage, to each family on your entire parish list four days before your solicitation?

Is this letter so phrased that it will give adequate information concerning the objects represented by the budgets, the time of the canvass, and create conviction and a will to cooperate in the whole enterprise?

Are the “Canvassers’ Information Card” lists properly grouped and designated?

Are packages of “Pledge Cards” ready?

Have your strongest members been thoroughly enlisted to serve as canvassers?

Have you or will you now have a setting-up supper-conference for the canvassers?

If not, will you plan to have the canvassers have dinner together at one o'clock Sunday, that they may receive instruction and all go together for the solicitation?

Have you made provision for one or more substitute canvassers in case of serious illness or death?

Have you enlisted the women, young people, and Sunday School?

Has someone been authorized to make a pledge for these and other organizations?

Have you made definite provision for a complete follow-up?

Have you provided for autos for the canvassers who really need them, and made plans that the canvassers who do not really need them shall not be handicapped by using them?

Does your plan provide for persistent effort by your canvassers to try to see each person on their lists,

with immediate and complete report to the E.M.C. leader at the close of the afternoon?

Is your whole plan complete, adequate, and thoroughly understood by all?

Alternatives

If for any reason pastor or people discover that a real Every Member Canvass will not be made:

Give the entire matter one hour of honest thought. Call together a few of the most interested, capable members and, without spending a single moment on who or what is lacking, make the very best possible plan to get the thing done.

A small group of earnest, consecrated members going street by street in the different sections of your community, can cover your parish in a week.

The office of your State Conference and the Commission on Missions will supply you freely with all needed literature, pledge cards, and so forth.

If rightly approached, practically every member of your parish will do something toward the success of the enterprise.

You are undertaking it for the church of Christ. The thing you are trying to do is above reproach. Have faith in God and his people. You cannot fail in this thing. Put into it the best you've got of strength, spirit and personal gifts.

Helps for Canvassers

If proper preparation has been made for your canvass, you will have a bunch of “Information Cards” on which is written, in their proper order, each member of each family upon which you are expected to call in an effort to *secure two pledges*—one for home expenses and one for benevolences—*from each one.*

Let the spokesman tell those whom you meet in a given home that you represent the church and that you have come to talk the matter over with them that each one might make a pledge to the church.

After speaking briefly about both budgets and the need and opportunity they represent both at home and abroad, give to each a pledge card and then turn first to the father, then mother, and so on to each one.

Don't argue. Remember that you are seeking results on the basis of good will, therefore, present the matter as attractively as possible.

Your pastor has given you a copy of the “Survey” and you have read this through carefully. A few of the items which you remember you may well state, for if they appealed to you, they will probably appeal to others.

Seek to secure a pledge of *something from everyone for both budgets*, and an increase to lift the giving of your church to a more adequate level.

Magnify your church and all its work. Acknowledge appreciatively all pledges and every expression of cooperation.

Encourage larger participation in all the activities of the church and make record of information the pastor should have.

You will be happy in your task if you are perfectly natural. Try, however, to keep the visit in your own hands for you cannot afford the time for more than a brief, gracious visit and all understand that you are there for a given service. Speak with confidence. Expect adequate results. Leave a kindly influence.

A Parallel

THE present somewhat confused and perplexing situation in Congregationalism reminds us of the case of a certain spacious church which formerly was warmed, we will not say "heated," by no less than seven large, old-fashioned hot air furnaces. It was an edifice of great beauty, built after the Gothic order of architecture, with lofty arches, vaulted ceilings and great open spaces; and all seven of those furnaces, going at full blast, barely sufficed to to take off the chill on a frosty morning. Moreover, the ventilation was poor. After suffering many things through many years from those inadequate heaters, it was at length reluctantly decided to tear them out and in their place to install a modern heating and ventilating plant. This proved to be no small task. It was costly; it was tedious; it was disagreeable. It involved, what ap-

peared to some, the wasteful scrapping of the old furnaces, which were still in good repair, and in their limited way capable of fair service. It required the building of a great new chimney at much expense. It meant that for a whole summer the peace and beauty of the old church were disturbed by the noise of hammers, the confusion of heaped-up steam pipes and the litter of plaster. But when at last the job was finished and the new fixtures were set to work, they proved so vastly superior to the old outfit in their power to banish the cold and keep the air pure, that the whole congregation rejoiced in them. May not we, the heirs of the Pilgrims, men who were not afraid to take a new step when there seemed need of it, confidently expect like happy results from our new venture?



International Golden Rule Sunday

By CHARLES V. VICKREY

GOLDEN Rule Sunday—December 6—is examination day—a day of plain living and high thinking; of self-measurement by the Golden Rule to see how big we really are. . . . On Golden Rule Sunday we express our gratitude and practice "pure religion undefiled before God" in a very vital way by considering "the fatherless and widows in their affliction" who, as worthy as we, by the vicissitudes of war, are bereft of everything. They have no lands, no granaries, no bank accounts, no savings, no employment, no homes, no food, except as the Golden Rule proves a vital reality in our lives. It is proposed that on Golden Rule Sunday, all per-

sons who are disposed to make a practical application of the Golden Rule, provide for their Sunday dinner approximately the same menu that is provided, when funds permit, by Near East Relief for the tens of thousands of orphaned children in its care, most of whom are under twelve years of age. Having partaken of the orphanage meal and entered into fellowship with the children overseas, we are asked to make such provision for them for the three hundred and sixty-five days of the year as we should like to have made for ourselves or for our children, if conditions were reversed.



Apportionment Receipts

As reported by the Treasurers of all Congregational Societies

For the Month of October For Calendar Year to November 1, 1925

	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B. C. F. M..	\$48,333	\$40,175	\$8,158	.....	\$464,218	\$420,580	\$43,638	.....
W. B. M.	37,517	44,815	.....	7,298	199,949	201,728	.....	1,779
W. B. M. I.	30,721	33,045	.....	2,324	121,721	131,965	.....	10,244
W. B. M. P.	790	1,360	.....	570	22,486	22,551	.....	65
C. E. S.	9,238	9,745	.....	507	58,691	57,555	1,136	.....
C. B. Society...	12,852	14,779	.....	1,927	85,920	89,011	.....	3,091
C. H. M. S.	12,029	12,980	.....	951	102,351	105,235	.....	2,884
A. M. A.	20,962	23,409	.....	2,447	170,808	175,085	.....	4,277
C. S. S. E. S. ...	4,264	5,226	.....	962	36,496	41,021	.....	4,525
C. B. M. R.	5,872	6,147	.....	275	44,598	46,180	.....	1,582
Annuity Fund..	1,457	1,854	.....	397	11,622	11,349	273	.....
Fund. for Ed..	3,581	4,141	.....	560	29,947	19,575	10,372	.....
Totals	\$187,616	\$197,676	\$8,158	\$18,218	\$1,348,807	\$1,321,835	\$55,419	\$28,447

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

THE AMERICAN MISSIONARY ASSOCIATION

Seventy-ninth Annual Meeting

THE American Missionary Association held its seventy-ninth annual meeting in connection with the National Council, Washington, D. C., October 21.

The Treasurer's Report by Irving C. Gaylord showed that \$840,562.97 had been expended, and that the total receipts for the year had been \$908,356.46. These are interesting figures. They cannot express the devotion that has contributed to this fund, or the service which has been given in expending it.

The chairman of the Nominating Committee presented their report, and the election of the officers was as follows:

PRESIDENT: Rev. William Horace Day, D.D., Connecticut.

VICE-PRESIDENTS: Rev. John Gordon, D.D., Illinois; Mr. E. Snell Hall, New York; Mr. Sol C. Johnson, Georgia; Mr. F. J. Lowrey, T. H.; Rev. Carl S. Patton, D.D., California.

RECORDING SECRETARY: Rev. William N. DeBerry, Massachusetts.

AUDITORS: Mr. James A. Davis, New York; Mr. Roderick A. Dorman, New York.

EXECUTIVE COMMITTEE

Until 1927

Ferd. Q. Blanchard, Ohio.

Daniel C. Turner, New York.

Oscar E. Maurer, Connecticut.

John R. Rogers, New York.

Willis D. Wood, New York.

Until 1929

Hugh E. Brown, Illinois.

Mrs. Lucius R. Eastman, New Jersey.

James F. Halliday, New York.

Edward P. Lyon, New York.

Robert R. Wicks, Massachusetts.

Until 1931

George E. Haynes, New York.

Mrs. L. R. Howard, Massachusetts.

William A. Little, New Jersey.

Alfred G. Walton, Connecticut.

Mrs. H. P. Willcox, New York.

Chairman John R. Rogers gave the report of the Executive Committee, witnessing to the high condition of the schools and paying a fine tribute to the memory of Dr. Lucien C. Warner, who had served on the Executive Committee for thirty-three years with great devotion. Chairman Rogers said that in seventy-nine years the American Missionary Association had expended over twenty-six millions of dollars, not including the more than nine hundred thousand held in trust funds, with not a dollar ever lost. Allusion was made to the fact that the work is now most demanding. Race prejudice exists in power. Here in the capital of the nation the National Council cannot hold a banquet because it cannot invite all of its members.

The address of Professor E. H. Elam, of Pleasant Hill, Tennessee—himself a native Highlander—is given in another column.

This was followed by Professor W. H. Holloway, of Brick Junior College, North Carolina, an excerpt of which address is likewise to be found on another page.

Dr. Robert E. Speer's inter-racial message was made with his usual force and power. It was a great address in behalf of a real brotherhood. There was never a time when this needed more to be stressed.

The evening session opened with the address of Dr. G. Glenn Atkins, of Detroit, a member of the Executive Committee. Any attempt to indicate its quality would be a gilding of refined gold. We hope to secure it for our readers in the near future.

The address of Professor Plato Durham on "Inter-racial Cooperation" is given on other pages of this issue of the *MISSIONARY*. It was received with interested attention.

Altogether this Annual Meeting was one of uncommon experience—one more of the great meetings of the American Missionary Association which have been significant occasions in its history. Whatever the future may have in store for the A. M. A. as it enters upon its eightieth year, it rejoices in a history and achievement that glorifies its past and justifies its right to live its life for the coming generations of our future American citizens.



Inter-racial Cooperation

Address by PLATO DURHAM, Professor of English in Emory University, Atlanta, Georgia

IT is a high honor to speak here in view of the history of this Association because of the brave and loyal spirits who came to us in the days of tragedy and have made possible today's program. If there were a peerage among the churches, the Congregational church would be written down among the nobles.

In the spirit of the World War some of us in the South asked ourselves: What shall we do to keep alight the lamp of idealism and high ideals in the hearts of men with faces streaming tears and looking

through the mist for the sunrise from the ashes of France? We told ourselves, there is one paramount task: to bring justice and understanding among men. To that task we set our faces, to that task we have set our hands. For seven years our labors have been before the nation. To that task we will give ourselves until our tongues are dumb.

We knew quite well the difficulties, we knew that the candle of hope had been lighted after the fire of war, but we have been able to keep it alight in the

years that have gone since then. Our task is not only racial but one made all but impossible by the relationships of master and slave, a task so misused by politicians as to make it almost impossible of performance. We came where other men had failed, and we decided to put the passion and spirit of Christ to the ultimate test in this great experiment.

But we found many who, though secretly enlightened as to the possibilities of friendliness and good will, had no means of getting their witness known. We found almost unbelievable suffering of which we did not know and in many places the cultured Negro did not know. Suffering of individuals, suffering in hovels, suffering in health, suffering more than all in



SOME OF THE DELEGATES TO THE INTER-RACIAL CONFERENCE, CINCINNATI, OHIO, MARCH, 1925

As we began—and I tell a simple story—we found a new world of which we had not dreamed. We found things that few men in the South know: that the races were growing apart in spite of the loud claims of the patriots, in spite of the optimism of superficial observers. The intimate knowledge which the white had of the black and the black of the white in the old bonds of personal relationship born in the era of slavery was disappearing and in the hearts of Negro and white there was a growing suspicion; and we found that this was true because the only contacts between the races were on the lowest planes. The young, cultured and aspiring Negroes respected white men and were unknown to them.

We found things that were alarming. One night I went to Tuskegee and walked into a company of twenty-five or thirty leaders of the Negro race. I was the only white man present. The chairman of the meeting said to me, "Do you want us to speak the truth or do you want us, as is the custom of our race, to dissemble in your presence?" I said, "Speak the truth." He said again, "Do you want us to speak the whole truth as we see it?" I said, "Speak the truth." Yet again the third time he said to me, "You are sure you want us to speak the truth, just as if there were no white men present?" I said, "Speak the truth." He said, "Mr. Durham, there is not a living Negro who has confidence in a living white man." And they all—bishops, D.D.'s, LL.D.'s—said, "Amen." "You claim to be democrats and the Negro has no rights. You claim to be Christians and you have no brotherhood." That Negro did not believe in our democracy or in our religion.

the sense of justice and the deep cry for the sanctity of personality in that great—and I think—lovable race. And having attempted to find out what was the situation we set ourselves with a degree of intelligence to the task. The result was the foundation of the original Commission on Race Relations.

I shall describe its plan. The Commission has on it a group of great souls and prophetic minds of the white and the colored races. And that central committee now reproduces itself in almost every county of the South. At the present time selected white and colored men and women who meet at least monthly are asking, "What is the situation between the races in our local communities and what can we do to make it better?" When the question is answered as to the method most likely to bring results, then that group of white and colored pass together to the accomplishment of the task. That is the origin and the method of our enterprise. Thus do we bring the passionate spirit of Christ to the task.

First of these methods was that of conference. Often in times past well-meaning groups of white people have interdicted the colored race. We have delivered to them the results of our thinking as to what he ought to do, assuming that our thinking should become his thinking; we have done things for him, but we have found that he did not want some gift. He desired to be a man, a part of the thinking peerage of the world; he wanted not to be told but to be asked. He wanted to take his place among the company of men who are making the new age. As one great prophet and leader of the Negro race said to me with tears in his eyes, "You have asked what you can do,

you have done it, you have done the supreme thing, you have acknowledged that we are men and have admitted us into the high assemblage of intelligent beings." In and through these conferences there has shot the vivid light of a blinding revelation of sweetness and strength and the patience of Negro leadership. Having these conferences has made it possible to give to the white people of the South a new vision of the heart of the Negro and to the Negro it has brought admission into the free company of thinking men.

"We will do it together." I cannot forget the face of one Negro leader as he said that. "Don't do it for me, but let me help you do it." The fairest and finest company of white and black people in our city of Atlanta have again and again in these past seven years filed in side by side to pass justice and equity for both races.

We have processes of which you may be interested to know. I will mention first the student conferences which have been set up all over the South among the youth of our schools and colleges. It is surprising to see how, when these white and colored young people sit down at stated periods to discuss, they dare to believe. I have observed that nothing so changes the minds of a people as these student conferences. In this case both races sit down to ask what is just and what is right.

In the second place I would mention our machinery of publicity throughout the newspapers of the South. A situation had arisen in which it became the usual thing for the newspapers to fling every dark and stupid blind thing touching the races across their headlines. Every time an ignorant Negro committed crime it was given the most prominent position among the news of the day, until the young have been taught to believe that only dangerous and criminal things could come out of that race. But we have touched almost every paper in the South until editors in every city have learned to put the emphasis more nearly where it belongs. When some Carver arises or when some Brown says some fine thing the editors are now ready to fling it across the headlines.

In the third place we have succeeded in interlocking the denominational agencies throughout the South in support of the Inter-racial Committee. Each year they have become more interested in the enterprise. Each has given a full year to the study of race relations, and this has not been easy. I went before one group of ladies following an announcement that I would speak on race relations only to be told by the chairman that I must be exceedingly careful and she wished I could see my way clear to change my subject. But I spoke on race relations and when I had finished they rose to say, "To that task we will give our hands and hearts." It has the endorsement of all the great denominations, Baptist, Presbyterian, Metho-

dist and of course the Congregationalists. And now denominations which had previously dared to speak no word on this delicate subject blend their voices to the accomplishment of the task.

Now we have courses introduced into the curricula of Southern institutions and these studies are frank with the race question, seeking to bring a scientific attitude to the minds of both races.

What are the results? The other day a distinguished Negro stood at my side as we looked down upon the little mound covering the ashes of John J. Egan, to whom most of the enterprise which I have described is due. I heard the Negro say, "He possessed the confidence of every Negro man." Negroes are coming to believe that white men can be just.

There has come about a fine integration of the groupings among the white and black who can speak authoritatively for their respective groups and who can speak as groups. Time was when a man who would must speak alone. Now we have a great tongue which can speak.

One story and I am done. A black man had been hunted through a great swamp for two days and nights with dogs. He was charged with crime which his friends, white and black, knew he had not committed. White man spoke to black man and black man spoke to white man and the word went out across the night that the innocent man was at bay. The word went to the residence of the Governor of the state and out through the darkness sped the Governor's own automobile. Into the swamp it went and took that Negro covered with blankets on the floor of the tonneau through the lines of his pursuers to safety. The committee kept at its task of revealing the truth and in two weeks a commission came from the home town of the Negro to carry him back home with the confidence and esteem of his neighbors of both races.

And so have we worked and so we shall work for what is at stake. Shall I tell you, soul of Yale, what is at stake? I too, Dr. Atkins, walked last night along the same path. Strangely enough, like you, I stood upon the steps of Lincoln Memorial and looked upon the grave beauty of the finest work of man. As I stood there and mused tears coursed down my face and I knew that in what we do America is at stake. If under that flag two races cannot live in peace, that flag must come down. But know, America, you cannot teach Germany democracy, you cannot call up from the dust of your dead past unless you make good your democracy under that flag.

My friends, your religion is at stake. If there be no process by which the Negro and the white man can live together, though the words stick in my throat, I am compelled to say you must get another religion.

Yet even as I speak I see above the vast towers of our time the shining of His star. We shall be just, the white man and the black man together.

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Back in 1828 the school board of Lancaster, Ohio, refused a permit for the use of the schoolhouse for the discussion of the question as to whether or not railroads were practical. They stated:

"You are welcome to use the schoolhouse to debate all proper questions in, but such things as railroads

and telegraphs are impossibilities and rank infidelity. There is nothing in the word of God about them. If God has designed that his intelligent creatures should travel at the frightful speed of fifteen miles per hour, by steam, he would have clearly foretold through his holy prophets. It is a device of Satan to lead immortal souls down to hell."—*Zion Herald*.

Dividends Upon a Half Century of Missionary Investment

By PROFESSOR W. H. HOLLOWAY, *Brick Junior College, Bricks, North Carolina*

THE full history of the United States has not been written, and it will never be properly told until some historian arises who can tell the part which the Congregational churches and especially the American Missionary Association have played in helping to solve one of America's most vexing problems.

In such a history the name of the American Missionary Association will blaze from every page. In talking with a prominent Congregationalist the other day, I was told that you are weary of hearing about the "Grand Old A. M. A." That may be so with you up here, but to us down South the American Mis-

venture, and today we are taking stock to find whether it has paid, and maybe have the joy of clipping the coupons.

Nothing is more remarkable in this whole movement than the way the principles, policies and programs of the American Missionary Association of fifty years ago have become the commonly accepted beliefs and practices of today. With a prescience that seems uncanny, the Association launched movements and promulgated doctrines which appeared impossible and foolhardy.

And yet it has lived to see every one of its then un-



THE LIBRARY, LEMOYNE JUNIOR COLLEGE

sionary Association is the embodiment of all that is noblest and finest in American life. Secretary Brownlee in a recent article in *The Congregationalist* said, "The American Missionary Association has been and is today closer to the heart of the problem of race relations than any other organization on earth." This is a bold assertion, but it is true. From the days of the *Amistad* to the present it has been the American Missionary Association which has led the way and has been the pioneer in matters of racial adjustment.

No movement in America has touched so many sides of human life as this. Drama, tragedy, comedy, have all been enacted in their intensest forms as this Association has played its part in American life.

And if there ever were a plunge, you made it. Dealing in futures is nothing compared to the faith and the risk you made when you invested in the Negro. With no ancestry, no history which you could then have to guide you, no traditions as a basis for predictions, nothing save your instinct of fair play and your belief in the brotherhood of man, you made the

popular ideas become the working philosophy of the whole nation. Its faith in the possibilities of the Negro and its ideal of human rights led it into a statesmanship that has been unequaled by any other movement in modern times.

It is the American Missionary Association's adherence to its original policies and its carrying its programs into the enemy's country and step by step demonstrating the wisdom of its contentions that has been responsible for these progressive changes in the country's attitude toward Negro education. The American Missionary Association has been one of the nation's greatest pedagogues, and the South has been one of its most apt pupils. Remembering the South's original attitude toward Negro education, it is nothing short of marvelous the rapidity with which she has learned her new lessons and is putting them into practice.

I want calmly to declare to you, without bias or undue enthusiasm, that there is hardly a single great achievement of the Negro in America which is not

only directly traceable to the work of the American Missionary Association but which was consciously couched in its program of fifty years ago. And there is hardly a big movement today, no matter where conceived or carried out, that does not have to get its running start from something we thought or did or began during the past fifty years. The record is startling, wonderful, and sweetly humbling in its revelation.

Anywhere you turn, the record ties itself up to the work you have been doing. We are right now turning to a new medium for solving the race problem, the Inter-racial Commission, known as the Atlanta Movement. In hundreds of sections throughout the South white men and black men meet together to work out local tangles and create understanding between the races, and it is having fine effect upon the whole country. But few of us know that back yonder at the awful Atlanta riot it was a Congregational minister, a graduate of our schools, who helped, guided and inspired the then early beginnings and kept so close to the leading white elements in the community that what was then begun as an emergency has today grown into a national movement, and that colored man, H. H. Proctor, got his understanding of the meaning and value of cooperation between the races by associating with Yankee teachers in one of your schools.

I have heard somewhere that somebody was advancing the argument that these missionary schools in the South were sensitive spots and were aggravating the situation and making more difficult the whole race question. Why, bless your souls, if you want to find out how much truth

School, and that not once in the twenty-five years had he known a student of the Brick School to be haled to courts, and this same testimony has been heard a thousand times wherever there is an American Missionary Association school located.

I sat twenty days ago in the senate chamber of the capitol of North Carolina with forty other Negroes, called together by the State Department to counsel with the authorities on a strange, new question in Negro education: college education for Negroes, and how the state might best advance it; and twenty-three out of the forty-two schools invited were missionary schools. The state Superintendent of Education declared that for fifty years the state had depended upon the missionary schools for supplying its best teachers



PHYSICAL CULTURE CLASS, GREENWOOD, SOUTH CAROLINA

and that now, as never before, he wanted and must have the closest relation of the State Department and these independent schools. In the case of Brick School, members of the State Department have written letters to Northern philanthropists seeking aid in order that we may better assist in the enlarging state program for Negro education. In every state in the South our schools are among the first to become accredited in the new program of certification. Certainly this does not indicate that the South considers us a disturbing element.



AN OLD-FASHIONED CABIN IN ALABAMA

there is in such a contention, advanced evidently by some simple-minded Northern man, ask any representative Southern white man where any one of these schools is located. Only a week ago today the Brick Glee Club gave a complimentary performance before the Kiwanis Club of Enfield, North Carolina, and the leading lawyer who has practiced there for twenty-five years said publicly that the most steady and wholesome influence in that whole section of the state was the Brick



A FARMER'S HOME, MODERN TYPE

But there are other dividends that are even more strikingly significant. Two months ago I took Secretary Brownlee to the studio of a Negro artist at

Charleston, South Carolina, and there we wandered from room to room the walls of which displayed the work of an artist of rare ability. This Negro has just returned from Delaware, where he had Dupont, of powder fame, sit for his picture. Instead of four sittings, as had been previously arranged, Mr. Dupont found this Negro artist so interesting that he gave him twelve sittings; and today the Harleston portrait occupies a conspicuous niche in the capital of Delaware. Who is this Negro artist? A black boy, found by the white teachers, sent by the American Missionary Association to Avery Institute at Charleston. They put him through your little mission school and today he

cashes in on your investment.

These are only samples and examples of what has been wrought during the fifty years of your activity on behalf of the nation and the Negro.

You were pioneers who blazed the trail; but others have followed, so that it is now a thoroughfare leading into a great country which remains to be surveyed, plotted, settled and beautified. You led the way in the first, and with the experience and joy that comes from having made the original great discoveries, the Negro and the world expect you to "carry on" to the greater achievements which the past reveals as only a beginning in a region of untold possibilities.



Education De Luxe

A SERMON preached by Rev. James Gordon Gilkey, of Springfield, Massachusetts, has this to say about the education of yesterday:

"Last summer one of the Boston papers published an unusual editorial contrasting the early poverty and the present wealth of Harvard University. The original College was founded in 1636, and for half a century and more was harassed by almost insoluble financial problems. All the towns in eastern Massachusetts were urged to contribute toward its support, and the smallest donations—either in money or in goods—were eagerly accepted. One of the early settlers of Ipswich recorded in his diary the successive appeals that reached his village:

'1644—The Deputies and Elders of all towns are desired to use their influence so that every family will allow one peck of corn or 12d. to the College.

1652—The General Court request that a person in every town solicit subscriptions to aid charity scholars at Cambridge.

1664—The rate of Ipswich this year and next for the College is 7 pounds, 6 shillings and 7d.

1677—The General Court sent a letter to this town desiring them to subscribe for the new brick building at the College begun two years ago but not finished for want of money. The old edifice partly fallen down.

1681—A Committee appointed to gather up what is behind for the College. Nineteen pounds, 15 shillings in corn and malt put on board John Dutch's sloop for Cambridge.'

"There is the Harvard of the past. So poor that even stray pecks of corn from the settlers in Ipswich were not to be despised. So pressed for money that even after fifty years of existence it was glad to see John Dutch's sloop sail up the Charles River with a meagre cargo of grain. Perhaps that corn and malt would bring enough cash to pay a few bills.

"Against that background picture the Harvard of today. Last year President Lowell reported that miscellaneous gifts made during the previous twelve months would reach the total of four and one-half million dollars. In addition a few interested friends had contributed ten million dollars for the Schools of Chemistry, Business and the Fine Arts. Besides that, the endowment of the University had grown in

the six years from 1919 to 1924 from thirty-six million dollars to sixty-four million dollars—the largest in America. What a contrast between the Harvard of 1650 and the Harvard of 1925! One making appeals for a few shillings to aid 'charity scholars,' the other piling up new millions and rating, as the Boston editor grimly suggested, a gift of ten thousand dollars as little more than 'scholastic small change.' The old College of poverty, the new University of wealth."

Recently we have been startled by the announcement of the endowment of Duke College in North Carolina and the endowment reaches some eighty millions—what are a few millions between friends in these days anyway?

Let us pause and consider for a moment the very uneven distribution of these educational advantages. James Bryce, in his "Modern Democracies," has pointed out that a democracy must for its own preservation see to it that equal advantages are brought within reach of all its citizens that they may function intelligently as voters in the commonwealth. And yet over a vast portion of our country one race at least has not a single tax-supported college where they may attend and develop either their citizenship or their needed leadership. The American Missionary Association has in that region attempted to carry on college education where the total cost of a year's education is not one-fifth of what it costs in Harvard. These large endowments have the most commendable object of relieving worthy and aspiring young men from paying a tuition which for some would be prohibitive. However many there may be who come to Harvard and earn their own way—and Harvard is only taken as a type of other colleges and universities—yet it is probably true that a vast majority of them are far more able to pay the total cost of their education than these American Missionary Association boys and girls are to pay their meagre tuition.

For all this work and that of our other Boards, equally as necessary, whether it be considered from the standpoint of the development of character, the progress of the Kingdom of God or the preservation of our institutions, we have yet failed to provide and it has not been because of our poverty. For Dr. Gilkey goes on to say:

"The total family income is today far greater than it ever was before. Invested capital is slowly but

steadily accumulating, and within another half century some members of the family will be able to live without working if they so desire. Do you realize how steadily the wages of the ordinary people have been mounting for the past eighty years? One of our local banks publishes these extraordinary figures: 'For every seven dollars which the American laborer received in wages in 1840 he received eight dollars in 1860; twelve dollars and eighty-six cents in 1890; thirteen dollars and twenty cents in 1900; twelve dollars and fifty-six cents in 1910; twenty-nine dollars and twenty cents in 1920.'

"Granted the changing value of the dollar. The trend of modern life is apparent to us all. The traditional hardships are slowly vanishing from homes like yours and mine. New luxuries are appearing in their place. One of our statisticians has just figured how the average middle-class American now spends each one hundred dollars of his income. Here are the

estimates:

"He gives his church.....	\$0.75
Pays for education.....	1.50
Gives the government.....	4.50
Pays for protection.....	8.25
Invests	11.00
Losses by fire, waste, etc.	14.00
Spends on miscellaneous items.....	14.00
Allows for domestic expenses.....	24.00
Spends on luxuries.....	22.00

"What a change from the days when the family scraped together nickels and pennies to pay seven dollars and fifty cents for a term's tuition at Williams College!"

Can it be that we have adopted as a commendable principle of action rather than a statement of a regrettable fact that saying of Jesus, "Unto him that hath shall be given and from him that hath not shall be taken even that which he hath"?

Letter From Elbowoods, North Dakota

TODAY has been a day of great joy among our Mandan Indian people. They held their first meeting in their new chapel, a project they have been working at for many years. Though it is not fully finished, they rejoice that they have a basement in which they can come together to worship. The beautiful side of the whole affair was the call given to one of their own people to become their pastor.

The people were willing to make remuneration for his services, for such a person must give much of his time in preparation, which means traveling twelve miles down the river to study with the missionary. They wanted to do this even in face of a two hundred and fifty dollar deficit on their church building, which is a lot of money to us out here. But this native, Robert Lincoln by name, stood up and said in his own

language, "I have been thinking a great deal about this work. I have tried to follow God's way. If you want me to do this I will, but with no salary. We people are struggling hard to clear this debt and finish this building. I don't want you to be burdened with my salary. I want to do this work for God, for he has been good to me these past years."

It was a very impressive meeting and one I am thankful that God has given me the privilege to have a part in. And as soon as Robert Lincoln finished speaking, all the people rushed up to him to shake his hand and standing in a circle, with hands clasped, they all sang the Doxology. Will you all keep this little band of Indian people before you in your prayer life that God may be especially near them and strengthen them and guide them?

Highlanders in the South

By E. H. ELAM, *Principal, Pleasant Hill Academy.*

OUR Southern Highlands embrace one of the outstanding sections of America. Extending from Pennsylvania and Maryland in a southwestern direction to Alabama and Georgia, there is an area of nearly two hundred thousand square miles, with a population of more than four million souls. These four million people are descendants of Revolutionary ancestors who came to America seeking freedom. Tucked away in the coves they have been content to live all these years; until now more than ninety-five per cent of this population are native-born American whites. Their ambition, desires and customs are very much the same as those of their ancestors. During more than a century and a half while the rest of America has been moving on, they have remained pretty much as they were, missing much that has been added to our American life.

Our forefathers were not wealth seekers. An undisturbed home with reasonable prospects for the days ahead was ordinarily wealth enough. Consequently we find that their comforts of life have even decreased in a measure comparable to their education. It is rare

to find a mountain family that hasn't sufficient food. Yet there are multiplied hundreds of children whose feet have never known the comfort of a shoe. There is no money for travel, no money to buy a new plow, no money for home conveniences and nothing for education. In many localities the depressing effect of the poverty of good, honest, ambitious people is enough to make one turn his pockets wrong side out. Such conditions without an opportunity for a Christian education should not exist in our Christian land.

But in spite of poverty and lack of education we find them strong in character. With all the ruggedness of the mountaineer, we find him kind, sympathetic and courteous. A stranger is always welcomed at his door. The conveniences of the home are shared, however meager they may be. He will go to any length to help a friend or to relieve anyone of distress. He does it out of the generosity of his heart and would be disappointed if you asked him to accept pay for it.

The barriers that have been holding back the mountain people are rapidly falling down. The World

War took the young men out and showed them the world and the way other people live. Some of them are staying away while others are revolutionizing things back home. Good roads are rapidly being built.



A NEW HOUSE NEAR PLEASANT HILL

North Carolina has one of the most progressive road programs of any state in the Union. Tennessee is spending a million dollars a month on roads. This is making possible a communication that has never been possible in the mountains before.

While the whole South as well as the rest of the country seems turned to Florida, the mountain region is attracting much attention. Booms are springing up.

Pleasant Hill Academy, your mountain school under the auspices of the American Missionary Association, is serving these people and has been serving them for more than forty years. During this time three hun-

dred and forty-six students have graduated in addition to many hundreds more who have attended the school for a shorter period of time. These graduates and former students are well enough scattered to represent thirty states and nations. But I am proud to state that the great majority of them have gone back to the mountains of the South to be teachers, preachers, farmers, doctors, lawyers and home-makers in their own communities.

Pleasant Hill Academy has nearly two hundred acres of land, including farm and campus. There are about a dozen frame buildings, most of which are in good repair. These include high school building, chapel, two dormitories, three dwellings, a barn, laundry, coal shed and garage. Electric light, steam heat and running water are provided in most buildings. There is a dairy in connection with the farm which supplies all the milk the school uses. The farm produces food for the livestock and the boarding department. Most of the work of the school is done by students.

There are about two hundred students in school now. They represent four states and about ten counties in Tennessee. About one hundred and forty of the students live at home. The rest stay in the dormitories at school. The students represent the first twelve grades. They vary in age from five years to thirty-one. No students are accepted in the dormitories under fifteen years of age. Each year we get more applications than we have room to accommodate. The class of students that we appeal to are those who would rarely find a place elsewhere to go to school. More than ninety per cent of the boarding students



THE DRAMATIC GROUP IN COSTUME

this year are having to work a part or all of their way through school. They are graded on their work and paid accordingly, the basic rate being twelve and one-half cents per hour. Students who work all of their way have to stay and work most of the summer. We have to secure scholarships to cover all the labor done

is so unselfishly given by you to the American Missionary Association and by the American Missionary Association to us. This twenty thousand dollars pays teachers' salaries and for a few other specified expenses and improvements. You may wonder how we get the other sixteen thousand dollars. The tuition, farm,



INDUSTRY IN THE MOUNTAINS, THIRTY MILES FROM PLEASANT HILL

by working students. The total expenses for a student for nine months are about one hundred and sixty-five dollars. This includes tuition, board, room, laundry and medical care. The school operates on a budget of about thirty-six thousand dollars. The American Missionary Association provides about twenty thousand dollars of this amount and really makes possible the operation of the school. We deeply appreciate on behalf of the mountain boys and girls this sum, which

with county school funds amount to nearly five thousand dollars. The balance we solicit from whatever source we can obtain it. It is necessary that we get scholarships in cash or we come to the end of the year with a deficit. Last winter I wrote to one thousand Congregational ministers stating our need, asking that after the apportionment was paid we be remembered with some scholarship aid. In response I received three replies and six dollars.

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A Shepherd of Christian Indians

"THERE are no pagan Indians today," was the astonishing remark the other day of Rev. Rudolf Hertz, of South Dakota, general superintendent of Congregational Indian Missions, a recent visitor in Boston. To be sure, he was referring only to the Sioux Indians, located chiefly in the Dakotas, among whom his lot has been cast during the last seven years; yet to Christianize even outwardly a tribe once renowned for its warlike propensities is an item that should be entered to the credit side in the profit and loss of missions. It has probably cost the missionary societies and the government, which have heartily joined hands in this task of peaceful assimilation, a good deal less than it cost the United States a generation ago to hunt down and subjugate Sitting Bull and his warriors.

"Yes," went on Mr. Hertz, "in my constant round of schools and churches scattered over five hundred miles along the Missouri River, from Bismarck on

the north to Santee Agency on the south, I seldom come across an Indian family which through some of its members at least is not represented in church membership. Family prayers and a blessing at table are customary events in the homes which I visit." Doubtless the comparison in this particular to Boston and Cambridge would not be particularly favorable to these traditional centers of culture. Of course, he does not mean that these well-accredited helps toward the maintenance of religious life always connote in the Dakotas absolutely exemplary behavior and a high standard of ethics, any more than they do in Massachusetts. But so faithfully did the pioneers, like the Riggses, Dr. Williamson and Bishop Hare, and the continuators, like James F. Cross of the Rosebud Agency, Dr. Thomas Riggs and Dr. George W. Reed, do their work, and so faithfully also is the present-day group of preachers and teachers building on those foundations, that believers in the adaptability of

Christ's religion to any nation or tribe on the earth may well point with modest pride to what has been accomplished.

What would have become of these people had missionary work never been undertaken among them? According to Mr. Hertz and other competent observers, gradual extinction would have taken place. Bewildered a half-century ago by the inrush of whites, whenever their lands were opened up for settlement; frequently unable to hold their own in negotiations at Washington, the prey of sharpers, tempted by the new vices which always follow the advance of so-called civilization, these simple, home-loving people in their ignorance and confusion would have become so despairing that the physical life force within them would have been in danger; but with the Christian

school and church, and especially with the Christian gospel of hope and incentive, a new star dawned in their heavens. Life, even in close and sometimes unpleasant contact with the white man, still had its interest and charm and objective.

The result is that today in many settlements all over the Dakotas and over the line in western Minnesota are numerous respectable and comfortable homes. The Sioux today number about forty thousand. Missionary work among them is carried on by the American Missionary Association, with which Mr. Hertz is connected officially, and which represents substantially the good will toward the Negroes, Indians, Chinese and Japanese in America cherished by the six thousand Congregational churches of America.—*The Boston Evening Transcript*.

Letter From Talladega College, Alabama

FIFTEEN years ago the primary and grammar grades were crowded; now the largest numbers are in the high school and college. The night

It has been a source of great satisfaction to me to see the college department grow from thirty-one to one hundred and sixty-five members. Although the



CONGREGATIONAL CHURCH AT TALLADEGA, ALABAMA

school has been abolished this year, as the college cannot accommodate low-grade students in its dormitories.

improvement in the public schools for Negroes seems to be slow, it is encouraging to see the large num-

bers who come to us from public schools, who are prepared to enter college. In 1910 it was no unusual thing for men of thirty to be in college; now many of our freshmen are only sixteen and seventeen. With better preparation and the adaptability of youth in their favor, it is possible to maintain far higher standards of scholarship than in the past.

The academic work is organized much more effectively than in former days. Then there was no sharp line of demarcation between high school and college students and I had in some of my classes college seniors and twelfth grade students. The dean of the college and the principal of the high school are at the heads of their respective departments. Ten professors teach only college classes. Fifteen years ago it fell to my lot to teach eight different subjects, ranging from astronomy to Bible, and I had practically all the high school and college students in my classes. For the past six years I have taught only chemistry in the college.

Visitors to our campus now remark upon the academic atmosphere here which is not a part of many Negro schools. Along with high standards of academic work, the library contributes largely to this atmosphere.

In 1910 the library had few modern books, and was more of a meeting place for students than a place for study. Now it is well supplied with the best books and current magazines for collateral as well as general reading, and a studious quiet prevails at all times.

The teaching profession has always claimed the majority of our graduates. In the early years many of them taught country schools and gave the rural children a vision of a higher life. Now most of them teach in high and normal schools, and train the teachers who are to bring the light into the rural districts as well as high standards into the city schools. Although it may seem more like missionary work to enlighten one community, in reality it is more far-reaching in its results to have a part in training a hundred to go out and do this very thing. In 1910 very few of our graduates carried on post-graduate study except a few who entered the professions of law and medicine. In recent years a goodly number who intend to devote their lives to educational work have received higher degrees from some of the best universities in the country. Talladega, more and more as the years go by, is training the leaders of a race.



Letter From McIntosh, Georgia

I REACHED here August 20, at 10:42 a. m. When the porter called "McIntosh next stop," my heart gave a thrill. When a small child, I had heard my father, the late Dr. George W. Moore, speak of McIntosh and of our four little Congregational churches near there; also had heard him tell about the school, Dorchester Academy.

The former principal, Mr. E. S. Richardson, met me with a Ford so badly worn from hard use I really wondered whether we would ever reach the school in it. "We will first go to Hinesville for some fresh meat and ice for dinner," said Mr. Richardson. Now Hinesville is five and one-half miles from McIntosh and McIntosh is four and one-half miles from Dorchester Academy. That means we must go ten miles for all of our fresh meat and ice. Mr. Ralston has drawn plans for building a large refrigerator, the material for which will cost between seventy-five and one hundred dollars. The problem is where will the seventy-five dollars or one hundred dollars come from? To buy a box the size Mr. Ralston plans will cost about three hundred and fifty dollars. We have to pay seventy-five cents per hundred pounds for ice. If we had an ice plant we could make our own ice. An ice plant will cost about two hundred and fifty dollars.

Come with me some Sunday morning to one of the large union gatherings or camp meetings. See and meet the people and hear them sing the sweet songs—our own spiritual songs that express every emotion of the human heart except hatred. You will find the people a most interesting and responsive group. When once you have won their confidence they will go the limit for you. They look on the school as the seat of the highest learning in Liberty County. For the most part, the people own farms. They are really land poor. This is a very low country. To make the

farms productive the land should be ditched and drained. Corn, sugar cane, sweet potatoes, rice and cotton are the chief products raised. The people own quite a lot of live stock, but for the most part it is of a very poor grade. Very few have blooded stock.

The community is awake to the needs of the school. The women have divided themselves into clubs and are raising money to equip the dining room and kitchen. Last week these clubs gave to the school fifty-six dollars and forty-six cents. The men are raising money to get a gas engine to saw the wood, run the shop machinery and grind the corn. We found very few dishes, not enough to set up one table; all of the pots and pans were so holey they were past using. The women hope to turn over to the school fifty dollars monthly.

They feel more and more that they must help the school. The people have given wood, chickens, fruit, eggs and vegetables to help. Two little pigs have just been given. Since this is a farming country we feel that agriculture and stock raising should be taught. There should be a trained man to run the farm and teach others how to raise live stock. The school has no stock except these two little pigs and a few chickens.

The school has a fine location and our grounds can be made beautiful. We have big plans on foot for the laying out of walks, planting of flowers, shrubs, and so forth. Have you seen that advertisement, "Williams paint covering the globe"? Now, if some one could give enough paint to cover our buildings our boys can put it on. All the buildings are frame and in this climate wooden buildings should be painted every three years.

There will be a barrel sale on Friday afternoon. Long before the hour for it the people will be here. The clothes sent mean so much to them. Many pupils

could not be in school if it were not for the clothing sent by our friends in the North. The money from the sales helps to carry on the work.

Our school opened October 1. We have a good enrollment; daily new pupils are entering. This is cotton picking time, and many will not enter until November 1. The people of Walthourville, a village sixteen miles from here, have engaged a truck at a cost of sixty dollars a month to bring twenty children daily to school. Another truck is to be started from Riceboro, a town eighteen miles away. If we have a large boarding department, we shall not have enough bedding to supply the pupils.

As I write, I can hear the people singing, "O brethren, rise, sing, for the light is a-coming." Truly the light has come to Liberty County through the donations and the interests of our friends in the far North.—MISS ELIZABETH B. MOORE, *Principal of Dorchester Academy.*

Tidings came to us during the National Council of the death of veteran, beloved Dr. William C. Pond at San Francisco, California. In addition to his most faithful services as a pastor in San Francisco, Dr. Pond early interested himself in missionary work among the Chinese with the cooperation of our missionary Association. No words can measure the significance of the missions which he began and directed for long years in his great life. As an indication of the wide influence which he had, Mr. Leiper, of the A. M. A. staff, speaks of the fact that the family physician who served the Leiper household in China was a San Francisco Chinese named for Dr. Pond—a man whose work made him greatly beloved in all North China even though he died before the honored friend for whom he was named. There is no Chinese or Japanese who was ever under the influence of Dr. Pond but who is the better for that beneficent contact. We hope to publish in our next issue a testimonial to his honored memory.

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for October; also a statement showing the amount available for regular appropriations and the amount designated by contributors for special objects outside of regular appropriations.

RECEIPTS FOR OCTOBER						
	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924.....	\$17,262.37	\$5,034.20	\$3,739.52	\$26,036.09	\$6,705.52	\$32,741.61
1925.....	15,679.26	4,297.78	3,268.95	23,245.99	6,841.01	30,087.00
Increase.....					\$135.49	
Decrease.....	\$1,583.11	\$736.42	\$470.57	\$2,790.10		\$2,654.61

Available for Regular Appropriations:						
	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924.....	\$17,206.37	\$4,821.01	\$1,381.85	\$23,409.23	\$6,705.52	\$30,114.75
1925.....	15,253.18	4,078.36	1,631.05	20,962.59	6,841.01	27,803.60
Increase.....			\$249.20		\$135.49	
Decrease.....	\$1,953.19	\$742.65		\$2,446.64		\$2,311.15

Designated by Contributors for Special Objects, Outside of Regular Appropriations:						
	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924.....	\$56.00	\$213.19	\$2,357.67	\$2,626.86		\$2,626.86
1925.....	426.08	219.42	1,637.90	2,283.40		2,283.40
Increase.....	\$370.08	\$6.23				
Decrease.....			\$719.77	\$343.46		\$343.46

SUMMARY OF RECEIPTS FOR OCTOBER				
RECEIPTS	1924	1925	Increase	Decrease
Available for Appropriations.....	\$30,114.75	\$27,803.60		\$2,311.15
Designated by Contributors.....	2,626.86	2,283.40		343.46
TOTAL RECEIPTS	\$32,741.61	\$30,087.00		2,654.61

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR OCTOBER, 1925

Income for October from Investments..... \$5,809.20

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

CONGREGATIONAL HOME MISSIONARY SOCIETY

FIRST CHURCH, El Paso, Texas, reports it is receiving a recognition in the city it has never had before. Rev. Frank Hampton Fox is pastor.

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Our Finnish church in Portland, Oregon, recently gave a reception to the new pastor, Rev. Johannes Vaananen, formerly of Maynard, Massachusetts. The building was crowded by the members of the church and their friends. Greetings were given by pastors of a number of English churches in the city and Superintendent Harrison welcomed Mr. and Mrs. Vaananen to the fellowship of Oregon Congregationalism. The pastor and church are very happy in coming together and the work is opening in a most encouraging manner.

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Miss Woodberry and Directors Dana and Bowden went from the National Council to the annual meeting of the American Country Life Association, held in Richmond, Virginia, October 27-30. The attendance was not large, but, as usual, it was choice. The method in use a year ago was repeated. Discussion was magnified by splitting up the morning attendance into ten or a dozen groups which discussed various aspects of the theme and then reported back to the meeting. In the afternoon the findings of these groups were placed on the blackboard. Seven topics were discussed in all, but the following drew the most attention: "The Farmer's Income," "Standards of Life," "The Integrating of Country Life." The theme to be considered next year will be "Rural Youth."

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The pastor of one of the Spanish-speaking churches on the Mexican border reports that the greatest obstacle to his work is the excessive poverty of the people. During the period of revolutions in Mexico many thousands came to the United States to escape the terror and misery of that time, and during the World War they found employment at good wages. But for some time work has been scarce and wages poor. Most of the members of this particular church have lived in the town in which it is located for years and own their own homes, so it is impossible for them to go elsewhere to seek employment. They educate their children, pay their taxes and defray necessary living expenses on half-time work and poor pay. Many of the mothers tell of their needs and suffering at the women's meetings and it is touching to see with what faith and sincerity they ask God to help them bear their burdens.

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A pamphlet entitled "An Adventure in Ministerial and Church Efficiency," setting forth the New Hampshire Plan of promoting the larger parish, is recently off the press and may be had upon application to this Society. Its purpose is to promote an *esprit de corps* among the rural ministers, giving them a sense of the fundamental bigness and importance of the rural ministry as a profession; to give to ministers and churches a larger conception of what is meant by *parish* and

community, inspiring them to a service over areas rather than to churches; to assist ministers not specifically trained for rural work to find a new effectiveness and greater efficiency in their work; to afford an opportunity for cooperative reading, study and field work, giving due recognition for the same; to secure for the individual church a more continuous service by building programs which will endure irrespective of ministerial changes; to organize the ministers of New Hampshire in an enthusiastic fellowship of up-to-date methods.

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The following description of a country evangelist in the Southern mountains reads like a chapter out of some old book. Instead, it describes a contemporary experience and vividly shows the magnitude of the task before us in introducing a sane and yet spiritual religion among the most interesting people of the mountains: "I wish that you could have been here last night. This mountain country, like the gospel net, is ever giving up treasures, but they are generally old. Our minister said that the preacher whom I heard was an almost perfect type of the preacher in the mountains fifty years ago. The box-like church was well filled. The pastor of the church was off on some other charge of his circuit. The revivalist said that he could not pronounce half of the names in the Bible. His text was 'Luke's writing, fifteen.' He proceeded to sing-song, in good tune, an illogical concatenation of Scripture and exhortation. He had a wonderful ability to shape the length of his sentences and fit them into his meter. He could keep it up continuously. It reminded me of keeping up the alcohol flame with the blow-pipe in laboratory days. The intake of breath was part of the music. It was hard to distinguish the thought. I might have been lacking in that practice, but there was little thought to follow. He had sung a ballad concerning mother's religion in introduction. The sermon resembled a ballad, but also had a resemblance to Chinese talk and struck me as akin to grand opera. I wonder if a religious grand opera singer, with sufficient breath and humility of heart, would not make a great hit in the mountains. There were 'mourners' at the close of the sermon—girls. The doors of the church were opened in three ways: on testimony, re-enrollment, watch-care of the church. One young man confessed a fall and asked the church to forgive him. It was an open confessional. The church members and converts swarmed about the pulpit, shaking hands, testifying and kneeling in prayer. He had an overtone and thirty people may have been praying audibly but not raucously with him. An offering was made for him but he paid no attention to it. After the reception of members he announced baptism Sunday morning at a certain place where he has a church of his circuit. He led the converts to testify to three things: that they were happily saved; that they wished to die in the church; that they wished to be baptized."

The Church Extension Boards at the National Council

UNDoubtedly the meeting of the National Council in Washington, October 21-28, was the best and largest ever held. Certainly in attendance, interest and enthusiasm no other has equaled it. The huge auditorium was well filled at every session and on numerous occasions packed.* The public sessions have been thoroughly reported in the press of the country and comment regarding them is unnecessary here.

The home missionary end of the Council gathering

covered wagons to be bivouacked in the rear of the basement. This method of crossing the continent is closely interwoven with the Christian conquest of the Great West. In front of them a camp fire invoked thoughts of the day when missionaries braved hunger, thirst and Indian massacre to reach their frontier fields. Visions of their sacrifices and the sacrifices of those who succeeded them might have been reflected in the light of the camp fire, with so much of interest and reverence did visitors view the old-time scene.



THE EXHIBIT OF THE EXTENSION BOARDS

as represented by the Church Extension Boards was of much more than passing interest, both in the program rendered on the twenty-sixth and in its exhibit material. Visitors and delegates were impressed by the fact that the work done by the societies which make up these Boards is of the utmost importance in the life of the denomination and that they sponsor real spiritual effort. The spirit displayed at the meeting has reinvigorated executives, missionaries and helpers alike, and all have returned to their duties with the determination to make the months that lie ahead months of opportunity and achievement. No effort, no sacrifice it is possible to make in the endeavor to bring our great country entirely under the dominion of Christ will be omitted. Probably the greatest service rendered by the Boards is that of keeping the spirit of self-sacrifice well to the front. The home missionary, wherever his field may be, invariably opens opportunity to those who can afford the luxury of giving, and any sacrifice he may make is never allowed to interfere with the progress of his work. This fact was clearly evidenced by the program of the Church Extension Boards.

Exhibits

It was conceded that the exhibit was the finest and most unique ever shown at a similar gathering. The allotment of space was ideal and permitted three

Certainly it was remembered that in the majestic march of civilization to the Pacific Coast there were many men of God who gave their lives to the work of carrying the gospel to the people of the first settlements of the frontier. It may be that the impression of past victories thus conveyed will bring to many the desire for a fuller knowledge of the problems and perils which beset our workers today.

On one of the wagons appeared the legend "1826," the year in which the Home Missionary Society was organized. Another poster indicated that in 1926 will be completed a century of mission work in this country as typified by the planting of Sunday Schools, the organization of churches and the erection of houses of worship. On the third wagon was placed a chart illustrating the different modes of missionary travel. First there was the covered wagon which took the worker as near his field as was possible. After his arrival he traveled in any way that presented: sometimes he went on horseback, if a horse could be borrowed; sometimes by wagon, if one happened along; and more often than not he walked. As the years passed the transportation problem in some fields was helped out by bicycles and motorcycles, and within the last decade the automobile has come into use. A number of large fields have been supplied with cars. According to the map displayed in Washington, South

Dakota has more missionary Fords than any other state and is in immediate need of others. The map and description of the great Bowman Parish in North Dakota, presented by Superintendent Hacke, was a fine illustration of the wonderful increase of efficiency on the part of the missionary which has been due to this means of transportation.

The exhibit of the Congregational Sunday School Extension Society was in harmony with its mission—the extension of the foundation work of Congregationalism. Illustrating the organization of the Mission Sunday School on the frontier that never ends, one map showed the locations of one hundred and fifteen new schools organized during 1924. A series of pictures of pioneer Sunday School work visualized the service in rural and industrial regions. Five group pictures showed the fine, earnest faces of the Student Summer Service young people commissioned from 1921-1925, and another map indicated where they had served in thirty-two different states. A series of survey maps covering nearly twenty states illustrated the work done by our S. S. S. workers during 1925, and a third map marked the nearly one hundred educational institutions represented in the five-year program.

Of outstanding interest was an electrically controlled map showing the location of the fifty young people sent out during the summer of 1925. This was made by a group of boys under the direction of Mr. Richard Buck, of Harvard, who was the S. S. S. representative in Chelsea, Massachusetts. Eleven lads of several nationalities participated. The map was drawn on wall-board enlarged from a small map of the United States. Everything was done by the group. Norman Brown rounded up the materials; Harry Tashjian outlined a good part of the map; Edward Krikorian, Carney Divrigian, Paul Doramajian, Charles Nelson, Diogenes Manos and Fred Garabedian painted in the states and oceans. Torkum Javian, the president of the Boys' Club, who worked all day, gave his evenings and holidays and helped not only in the woodwork and painting but in the

electrical connections on the back. "Dick" Buck, S. S. S., '25, who is at the back of the map in the picture, directed and inspired.

The posters illustrating the work of the Church Building Society were of real interest, and apparently provided answers to numerous questions which had been found puzzling. The miniature church, electrically lighted, attracted much attention and visitors were unanimous in their expressions of admiration for the idea it conveyed. The addition of transparent windows and doors gave a very realistic touch. Altogether, the building was a close duplication of the type of church after which it was modeled.

The Program

The program rendered on Monday, the twenty-sixth, was declared the best ever given within the recollection of the majority of Council visitors. Rev. Harry W. Myers, Jr., of Philadelphia, presided.

Rev. W. N. DeBerry, of Springfield, Massachusetts, was the first speaker and needs no introduction to the readers of this magazine. As an exponent of the Department of Negro Work in the North, he gave a clear and concise account of some of the institutional activities of St. John's Church. Dr. DeBerry showed the progress his people are making in the fine and dignified manner which always characterizes both his spoken and written words. This work is nationally known and its success is apparent, for St. John's is an example that is being followed by a number of colored churches in the North.

The pastor of Central Church, Atlanta, Rev. D. Witherspoon Dodge, spoke in illustration of our city work. His topic was "Congregational Churches as Creators of Christ Consciousness in Cities of the South," and was a distinct message from the section of the country where he is serving.

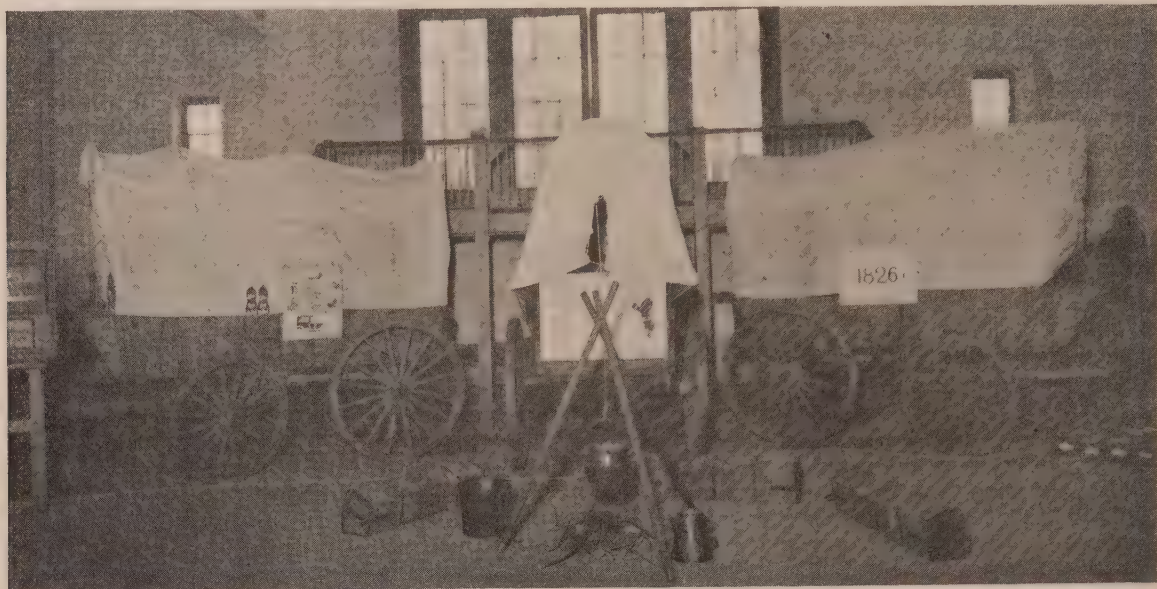
Young Malcolm Boyd Dana, as was entirely appropriate in the son of Director Malcolm Dana of the Rural Work Department, spoke on the larger parish. Mr. Dana had put in a year of intensive work in the



THE MAP AND THE YOUNG MEN WHO MADE IT

Aroostook Larger Parish in the state of Maine, and his ringing address made plain that he had entered whole-heartedly into every aspect of the work and that the welfare of the community and its people

in Montana, and one of his outstanding achievements was the establishment of Daily Vacation Bible Schools. This is a branch of missionary service which is growing rapidly. It is estimated that more than



THE COVERED WAGONS AND THE CAMP FIRE

meant much to him. The modest but emphatic manner in which he told the story delighted the large audience and could not fail to make friends for the work.

The Department of Foreign-speaking Work was represented by Mrs. Jennie F. Pratt, the efficient and much-loved teacher at the Ellis Island Kindergarten. There was no more interesting subject on the program and all who heard her character stories of some of the little folks who come under her care gave an emphatic demonstration of their interest and enthusiasm.

Rev. Arthur J. Folsom, of Fort Wayne, Indiana, gave a fine address on "The Service of the Church Building Society." Perhaps the most outstanding of the many pertinent statements made by Mr. Folsom was that during the seventy-two years the Society had been in existence it had always sought to help where help was really needed and had made every effort to distinguish between real need and the appeal that was made because of a weak spirit.

Reports of summer student workers were of more than ordinary interest. Austin S. Phillips, who went into the Black Hills district in South Dakota, under the commission of the Sunday School Society, told of his "Summer in the Cheyenne Valley." Miss Helen Wilcox, whose field of service lies in both Alabama and Georgia, received a well-deserved ovation upon her unique presentation of her experiences with her car, Mugala. Miss Wilcox's method of work as well as her manner of bringing it before an audience is exceedingly original.

Nathaniel C. Wallin, of Yale Divinity School, represented the Student Summer Service rendered by the Home Missionary Society during 1925. He was commissioned for work in famous Powder River County,

ten thousand children in the West are now receiving instruction in these schools, and the display of basketry, embroidery, and so forth, in the regular exhibit, indicated that they are of untold value to the many children who otherwise would spend their summers in comparative isolation.

An account of the addresses made by those veterans of the Far West, Shoemaker, Rice and Henry, is set down by a reverent if ponderous hand. Mr. Shoemaker, whose years of work on hard frontier fields in mountain, plain and desert has in no way dulled his sense of humor, made a stirring address on conditions in his beloved bailiwick, Arizona and New Mexico. Superintendent Rice of Utah and South Idaho spoke on "The Mormon Situation." Possibly no other man in home missionary work knows this subject more thoroughly than Mr. Rice, and many in his audience regretted that the time allotted to him did not permit a more thorough presentation of his subject. Frank E. Henry needs no introduction to Congregationalists. As pastor of Plentywood Parish in Montana they first began to know him, and more recently as General Missionary and Assistant Superintendent he has brought the problems of his field before Eastern friends on many occasions. Mr. Henry's ability as a writer on home mission subjects is unusual, but his fine address and his words of appreciation of his co-laborers on a difficult field were quite as telling as anything he has yet written.

Congregationalism in Hawaii was represented by Rev. James Akimo, Hon. Stephen Desha and Henry P. Judd. Mr. Desha gave the greetings and message from the thirty Hawaiian churches to their brethren on the continent and a very remarkable message it was. It showed how thorough had been the work done by

early missionaries and how their influence had continued through the years. Congregationalists in Hawaii, said Mr. Desha, were proud and happy to have the opportunity to fellowship with the constituency which had assembled at Washington. He spoke in his native tongue and his remarks were interpreted by Mr. Judd. A hymn sung in Hawaiian added much to the impressiveness of the message. One fact stands out with great clarity: a home missionary work which has inspired young folks like Dana, junior, Wallin, Phillips and Miss Wilcox to enlist in it; men of the caliber of Folsom, Shoemaker, Rice and Henry to give their lives to it, and which has given to the islands in the mid-Pacific men like these Hawaiian delegates—a work that extends from Maine to the Pacific Coast and far beyond—is a missionary work that is well worth while.

The Birthday Celebration

At the conclusion of the afternoon program delegates and visitors were asked to adjourn to the basement and view the huge birthday cake prepared in honor of the Home Missionary Society's hundredth birthday. After Secretary Halliday, in a few appropriate sentences, had explained the reasons for the festivity, the candles were lighted and delicious cake was served to all callers. This unlooked-for entertainment proved a pleasant addition to a day which had been crowded with interesting events.

The Evening Session

The meeting opened with a beautiful, sincere and reverential prayer by Rev. Salvatore C. Gozzo, of the Italian Mission at Cliffside, New Jersey, and the Welsh Singers, who made such a wonderful contribution to the success of the program, then gave one of their fine selections.

Mrs. J. J. Pearsall, Secretary of the Woman's Home Missionary Federation, told of the part taken by the women of the churches during this century of mission work in the homeland. She spoke of the origin and development of the women's activities at some length, and in concluding earnestly expressed the hope that the results of years of effort might be conserved and carried to complete fruition.

The centennial address, dealing with the history of the Home Missionary Society and relating it to the vital issues of the present day, was made by Rev. J. Percival Huget, D. D., president of the Church Extension Boards. His subject was "The Triumphs of an Imperial Vision." A brief synopsis of this address follows:

The centenary of such a society as the Congregational Home Missionary Society will remind us of the fact that for one hundred years an organization with such purposes and programs has existed. Yet that is the matter of least importance. It will record the thousands of churches founded, shepherded, nourished to strength and usefulness. That surely is not unimportant, yet even this is but the concrete and visible aspect of something far deeper and more significant. Such an anniversary celebration will highly honor the men who have been on the front line of civilization, men who have ever followed the retreating frontier, pioneers of righteousness and faith,

builders of a nation, creators of culture, founders of the future.

But dates and events and personalities are all up-gathered in something far greater. Back of all history, back of all human endeavor, back of all its hopes and all its heroisms, is a mighty energizing power. The Christian believes that there is a divine order and meaning in all creation. He sees abundant evidence of the "one increasing purpose" which is a manifestation of the controlling will of God.

The Imperial Vision came to its fullness in the mind and heart of our divine Lord. It is not religious enthusiasm solely, but sober history, which declares that from the mind of Jesus came the valuations and purposes which have made the history of modern mankind. His superb idealism—his far-reaching idea of a spiritual realm, of a Kingdom of God upon the earth—has enriched the centuries and has uplifted the souls of men. But dimly, even yet, do we apprehend it. At our best and highest we have not passed beyond the Galilean. We have not even caught up with him.

The higher history of the race is the history of the power of that vision as it has been newly caught by Christ-won men, of its triumph in the souls of saints and martyrs and in the institutions and achievements of mankind.

This occasion memorializes the actual triumphs of this Christ-given vision in the history of America for the past one hundred years. Any attempted synopsis of that history would fail; any ambitious eloquence would be inadequate. Who can estimate the part played in the settlement of the Western Reserve, of the great valley of the mighty West, by these pioneers of American idealism? The story of Whitman, of the Iowa Band, of the founding of colleges, of the establishment of general education, of the organization of government, of the building of modern America, is but the story of the home missionary enterprise. The glorious record of home missions can in no way be separated from the great drama of national development. It has not only accompanied but more often it has led. It has not only founded churches, it has founded institutions. It has organized states; it has created a culture; it has built a civilization; it has stimulated knowledge and made possible all that is involved in the higher life of our people and our time.

And it has been prophetic ever of greater things yet to be undertaken and achieved. The triumphs of that Imperial Vision do but lead to a clearer and fuller holding of enterprises incomplete. The soldiers of Christ follow ever with their faces forward. They reach and point ever to things prophesied, to things begun, to things committed to those who shall follow them. This Imperial Vision is that of a fulfilled national destiny. It has no sympathy with an unthinking patriotism, but has almost less sympathy with a failure to sense the fact that to us is committed in divine providence a great responsibility in the truer civilization of the world. It is a vision of a true democracy magnifying the responsibility and power of the common man. It emphasizes the requirement that he shall not only enter into the enjoyment of liberty but shall join in its safeguarding and in its advancement. It is a vision of world unity and peace. It transcends national boundaries. It overlaps national

barriers. It binds in one sundered people of the earth and, above all, it holds ever the vision of the Kingdom of God made manifest and mighty upon the earth.

In these days of disillusionment, depression and doubt there are those who despair of the future of mankind. And there are those who are unmoved by fear or by hope. History means naught to them. Nor does their concern rise above the poor level of immediate satisfaction or palpable gain. But there are those who dare to believe. There are those who, unwearied by the long endeavor, undismayed by slow gains, still look and labor for the better day. There are those who find in this record of a hundred years of idealism joined to the most practical and fruitful effort, a prompting and prophecy for the future. There are those who do not despair for the nation, who have not surrendered hope for mankind.

In no way can our rejoicing in the achievements of a century be so fitting as in the high resolve that these

labors and enterprises shall not in slightest degree, because of our indifference or infidelity, fail in their full achievement and that the faith and toil of a hundred years now gone shall have full fruition in the undertakings and achievements yet to be.

Across the record of a hundred years
The story of our fathers' faith is writ;
With glory from transcendent deeds is lit
The volume whereupon the pioneers
Transcribed in toil and blood and sweat and tears
The epic of the newly conquered plains,
Their souls' imperial vision that attains
Here triumph and fulfillment. Now appears
The page unlettered where 'tis ours, beneath
Their words to write the story incomplete.
An opening cycle calls their children on
To tread the fathers' path with eager feet,
In dream and daring such as theirs who won
A continent to freedom and to faith.



The Annual Church Meeting

By REV. GEORGE H. JOHNSON, *New Milford, Connecticut*

EDITOR'S NOTE:—By special request Mr. Johnson has prepared for THE AMERICAN MISSIONARY an account of his novel method of presenting the year's work of the local church.

ANY good people think that the annual church meeting has come to be a rather monotonous affair. There is a sameness to the routine reports of the various departments of the church from year to year. Cannot the annual church meeting be conducted differently? Some have presented the work of the year with stereopticon slides; some have introduced the outside inspirational speaker, and so forth; and thus the annual church meeting has appeared in a fresh dress.

At the First Congregational Church of New Milford, Connecticut, we conceived the method of dramatization and wrote a little play called "The Church on Main Street"—the church is on Main Street facing the Park—in which the work of the year in all departments of the church was presented in dramatized form. Some forty or fifty people appeared in the play. It took some work, of course. It required rehearsals, but the experiment was a great success, was worth while, and the method can be profitably employed by churches everywhere.

Briefly, the idea was worked out as follows: on the stage was represented the living room in the house of Deacon and Mrs. Jedediah Goodman. The deacon was a farmer, born and reared in the town. He lived two miles out but was always present at all the church meetings and gatherings. He hadn't missed an annual meeting of the church in over forty years, but this year sickness had overtaken him and he was prevented from attending. When the curtain rises the scene presents the deacon and his wife and daughter in their home the day after the annual meeting, and the deacon is bemoaning the fact that he had missed it for the first time in over forty years. While his wife and daughter are attempting to console him, a knock is heard at the door and the members of the church floral committee, enter, each bearing beautiful flowers, and after greeting the family, make the happy announcement that

they are the first of several delegations, one from each department of the church, who are coming to call and tell the deacon all about the annual meeting. So the floral committee decorates the living room with the flowers sent by the church and all the while in their conversation with the family they review the year's work of this committee. The stage is now a bower of flowers and furnishes a pleasing setting for the remainder of the play. After a further brief conversation with the family the floral committee rises to depart and Mrs. Goodman suggests to her daughter, Charity, that she take them into the dining room and serve tea, which is immediately done. This affords a happy clearing of the stage, leaving it free for each succeeding delegation.

Next comes the Sunday School group—one from each of the four departments of the school—then the Woman's Missionary Society, the Mission Circle, the Philothea Circle, the Ladies' Sewing Society, the Senior Christian Endeavor Society, the Junior Christian Endeavor Society, each fittingly presenting the work of its respective department.

To give a fuller idea of these dramatized reports, let us select that of the Junior Christian Endeavor with which the play ends. Some six boys and girls of about thirteen years of age arrive at Mr. Goodman's house and are greeted cordially. They appear on the most intimate terms with the deacon. He is always interested in the children, so the spokesman of the group tells him all about the Juniors, the membership, officers, original methods of work, and so forth. The deacon then asks them to show him some of their work, which they do. Then Deacon Goodman says, "I understand that at each of your weekly meetings some of the Juniors repeat the children's sermon which the pastor delivered to the boys and girls the Sunday before. Can one of you boys or girls repeat a children's sermon?"

"George, will you try?" inquires the spokesman.

"Yes, I'll try. What sermon would you like me to give, deacon?" says George.

"I would like to have you give the sermon the pastor preached on 'The Three-handed Boy,'" says the deacon. So George proceeds:

"One Sunday our pastor preached a sermon on 'The Three-handed Boy,' which went something like this:

"The other day I saw a three-handed boy,—yes a three-handed boy, and he looked very much as any of you boys look. Maybe you saw him. His right hand was just like any boy's right hand, although this boy's right hand was unusually clever. One thing this right hand could do was to write the boy's name so anyone could read it, which isn't always the case with every boy's right hand. This right hand could tie the boy's neck-tie so that it was presentable, which I thought was quite an accomplishment. Yes, this boy's right hand was very clever.

"The left hand of this three-handed boy looked like any other left hand, but this boy's left hand was very clever too. I noticed the boy could throw a ball with his left hand about as well as he could with his right, and I also noticed that he could whittle with his left hand too. Can you? Just try it. Yes, the left hand of this three-handed boy was very clever too.

"But the third hand—well, I haven't any praise for that, for the third hand was 'the little behind hand.' Did you ever see a boy who was always a little behind hand? Well, he is the three-handed boy whom I saw. Nobody ever succeeds who is a little behind hand.

"Napoleon once invited his generals to dine with him, setting the hour, and when the generals didn't arrive on time Napoleon sat down and dined alone. The generals came in just as Napoleon was finishing his meal, whereupon he said to them, 'Gentlemen, as it is now past dinner time, we will proceed to busi-

ness," and the generals went without their dinner. That is what a little behind hand does.

"Boys, and girls too, two hands are enough for any boy to have and I have seen boys who sometimes didn't know what to do with two, but two are enough for any boy to have. That is all God made a boy to have, isn't it? Then why try to improve on what God has done, by adding a third hand—the little behind hand!"

"That is fine, George, fine," says the deacon, to which Mrs. Goodman assents, and then she adds, "Now I wish to hear some of the girls sing, as I understand you have some fine talent in the Juniors." So two Juniors each sing solos, and after further brief conversation, the Junior group goes to join the others in the dining room, leaving the deacon and his wife alone.

The deacon is silent for a moment, then suddenly rises from his sick chair invigorated and much improved. He says to his wife, "Prudence, hasn't this been a wonderful afternoon, a wonderful afternoon! Why, I feel like a new man! The things I have seen and heard have been more than medicine to me, more than medicine." And in spite of the good wife's protestations, the deacon goes to join the company in the dining room. The curtain then falls on the little play, "The Church on Main Street."

The reader may ask, "What good did this method do? What claims can be made for it?" Very few, perhaps, but it put a fresh dress on the annual church meeting: it enlisted the enthusiastic cooperation of forty to fifty people who presented the play: it drew a much larger number of people to the meeting: it left happy memories and gave the satisfaction of doing a thing effectively and doing it differently.

The method is suitable to any church, village, town or city. Our experience is that it is worth while. Try it.

A Macedonian Call

By MRS. MINNIE J. DICKINSON, Caldwell, Idaho

CHALLIS is a former mining camp, up in the mountains, sixty miles from a railroad. In the early days Rev. C. E. Mason and his wife were the pastors of the Congregational church here. For six years they faithfully handed out the bread of life to hungry, heartsick, homesick men and women, shut in among the mountains, far away from family ties and childhood friends. Old-timers will point out to you the little old log building on Main Street which was the first Congregational church. What a pity it could not have been transformed into a club house for the young folks, or a public library! From infancy up, there is little here in the way of recreation for the people, in the winter time especially, except the movies and the dance hall.

It is not too late even now for the Congregational church to establish something of this kind for the sake of the bright, active, wide-awake children and the fine young people of the place. It might be one way to conserve the work carried on here for so many years by faithful pastors and laymen.

Of course, the name of Sister Cameron is familiar

to the members of the Home Mission Board in connection with this work. Through good report and evil, through good years and years not so good, through sunshine and rain, snow and storm, she has backed the work, encouraged the workers, fed the preachers, and held on to God in prayer. I will insert her picture here, along with those of other members of the Woman's Missionary Society. Sister Cameron is the one marked "X." Sister Jones, the pastor's wife, is marked "J." The only man in the picture is the pastor himself. Sister Cameron is the superintendent of the Sunday School, which has an enrollment of over seventy-five. While Mr. Jones and his wife were on their vacation last summer two Mormon missionaries canvassed Challis and the outlying districts and almost bodily carried away our Sunday School. The Sundays following only ten or twelve were out—sometimes less.

It is not hard to imagine how Sister Cameron felt to see about fifty of our eighty-eight members on their way to the Mormon place of service.

Would not a club house and library in connection with this pretty, attractive church be one way to cope

with the situation? But that will not be enough. The way to draw the people to the church is to hold up Jesus Christ as the Saviour of a lost and dying

trimmings. They have a very perfect water and electric light system. You are directed where to park your car. Everything is orderly and neat. Men like to work here. There is a long waiting list. Preference is given to the older, experienced and married men.

Out in this country men looking for a job pack their bedding roll around with them. But they are not allowed to use it here. Every man is furnished with a clean bed and clean sheets which are laundered every week. After the day's shift is over the men are required to go to the bath-house and take a shower bath. Henry



X
ENERGETIC CHURCH WORKERS

world. He said, "And I, if I be lifted up, will draw all men unto me."

Sister Johnson, already gone to her reward, was another good and faithful woman, whose name is held in loving remembrance, and was the means of leading precious souls to the feet of Jesus.

On the morning of June 16 we went straight up into the mountains to the Bay Horse Mine. What a ride it was!

"The distant mountains that uprear
Their solid bastions to the skies
Are crossed by pathways that appear
As we to higher levels rise."

We were up among the clouds, the pines and mighty rocks. From the Bay Horse Mine we descended to Clayton, an old-time mining camp, almost deserted for many years. Just now this old camp is the scene of much activity. Fourteen miles above Clayton is the Red Bird, the lead mine lately acquired by Henry Ford. He has taken a three-year lease of it and is developing the property. Mr. Ford needs lead for his Ford cars and hopes to find all he wants in the Red Bird Mine. This camp is laid out in blocks, streets and alleys. The buildings are painted gray with white

Ford pays his men higher wages than any other mining company and every man seems clean, contented and comfortable.

The activity at the Red Bird has caused Clayton, the nearest supply center, to take on new life. All supplies are shipped by railway to Mackay, from Mackay by truck to Challis sixty miles, from Challis to Clayton twenty-five miles distant, and to Red Bird.

From the Red Bird we went to Robinson Bar, to Stanley and to Red Fish Lake up in the Sawtooth Range. Trout were plentiful and the weather cool and delightful. Beautiful snow-covered mountains just across the lake. Pine woods everywhere and tumbling, roaring mountain streams on every side. It is a grand country. But in all that distance—and it is a country of magnificent distances—there is not a church or school-house where services are held. Beautiful homes, large and smaller ranches, mountain cabins, splendid men and women, but no missionary worker, no church. Just school-houses and dance halls. If there is a funeral sermon to be preached they drive to Challis for Brother Jones. But as far as Protestant Christian missionary work in the vast region above Challis is concerned, no one is doing it.

When McClellan Plays

By Superintendent CLATON S. RICE, of Utah

AT ten minutes before twelve the doors of the igloo-like tabernacle are opened and the impatient tourists who throng the Temple Grounds in Zion push their way up the stairs into the cool balcony. The huge barn-like interior of the building, with its hundreds of crude benches, its large choir loft, its three pulpits, its massive walnut organ pipes, and its dome-like roof studded with myriad light sockets, presents a strange, exotic, not entirely unpleasant view to him who comes expecting to see and to hear the bizarre.

For ten minutes or more the folks crowd in, the

first comers seating themselves in the end of the tabernacle directly opposite the huge organ. One who observes sees women glance curiously around as though they hope or fear they may see something there to remind them of polygamy. Men, many of them wearing Masonic emblems, walk in with a firm tread as if they would say, "I have heard of these Mormons and their unfair dealings with Masonry. I am on my guard." Others, women and men, saunter in with the thoughtless laugh of mere curiosity seekers.

Doubtless a few in that crowd come as friends; but most of that group enter the tabernacle more or

less prejudiced against the Mormon church. They know little, but they have heard some things—Polygamy, the Mountain Meadows Massacre, Mormonism and Masonry, and they are there on their guard.

A portly gentleman with an officious air mounts the steps from somewhere below. "Where does he come from?" the folks seem to question. "From what secret chamber of horrors is he spewed forth?" He greets the organist cordially with a pompous handshake, warns the crowd that the doors are about to be closed fast until 12:45, demands that two gentlemen who are standing above the stairway find seats, and then, having sufficiently impressed the crowd with the temporal authority of the priesthood after the order of Melchizedek, takes his lonely seat in the place where greater than he have sat.

In a moment of waiting before the tabernacle organ begins to pour out its huge voice in the national anthem, a woman is heard whispering in a fine Eastern accent, "Why, he talks like a man of some culture. I had scarcely expected to find that." Before her escort's reply can be heard, "The Star Spangled Banner" breaks forth in tremendous volume and we are all standing.

As folks sit down one hears remarks like this: "Why, they open all their concerts with the National Anthem. I am surprised. I thought they weren't good Americans. It seems to me that I once read—but, either they have changed or I was mistaken."

But there is no time for conversation at one of these tabernacle concerts. He is a dumb brute indeed who can talk while McClellan plays. The soul of one of the Mormon gods must have taken possession of him. He plays divinely! A man can not talk while McClellan plays. He may tread on the clouds, he may weep, he may shout inwardly, he may tremble, but he can not talk. That would be sacrilege. Yes, the concert is on and human voices are stilled while McClellan plays.

Such a concert! A magnificent organ with a voice at times like the roar of the hurricane of the South Seas, sweeping all before it and through sheer strength almost burying one in its waves, at times like "the sound of angel's tears falling on the crystal pavements of paradise," this organ played by one in whose soul the eternal fire of genius burns. Such a concert!

A Fugue from Bach roars forth. Scarcely has the startled audience recovered from its overpowering strains until, in contrast, "Ave Maria" or the "Spring Song," or "The Swan," and perhaps "Traumerei," played on softer stops, sing and tremble their way into the inmost beings of those who listen. Soon a spirit closely approaching prayer pervades the place. Some folks struggle hard to remember what they have heard of the coarse, the sensual, the cruel, the disloyal of Mormonism, knowing that it is in this very room

where they are sitting that many unworthy things have been said and done. But the spell of the organ has been cast upon them and try as they will they can not throw it off. At last they cease their struggles and give themselves over to the subtle emotionalism of the hour.

This is the psychological moment. The Mormon organist knows it. The audience is ready now for that for which the concert is planned. The organ sings out gloriously, triumphantly, the Mormon masterpiece, the favorite hymn, "Come, Come, Ye Saints." The organist seems lost in contemplation while, full-voiced, the instrument sings Elder William Clayton's campfire song, used, as the program says, during the trying days of hardship and uncertainty out on the great unknown American desert. While he plays, the audience reads:

"Come, come, ye saints, no toil or labor fear,

But with joy wend your way;

Though hard to you this journey may appear,
Grace shall be as your day.

'Tis better far for us to strive

Our useless cares from us to drive.

Do this, and joy your hearts will swell—

All is well! All is well!"

A moment's pause. The crowd is breathless. Imaginations are running wild. One pictures a devoted, ardent people, with whole-souled, pure motives, crossing the trackless plains and singing with undying faith. "Ah, me! What faith! Surely, surely, such people are good. Surely they have been misrepresented. Surely there was no polygamy, no disloyalty, no cruelties, no—"

But again the organ sings. This time it is a distant choir chanting at the lonely grave of a faithful saint, who fell before the hardships of the journey to Zion. One sees the sun setting with golden glow. About are the desert hills and trackless wastes. Within the breasts of those who stand with bared heads and breaking hearts is uncertainty and yet faith. That distant choir sings:

"Why should we mourn, or think our lot is hard?

All is well! All is well!"

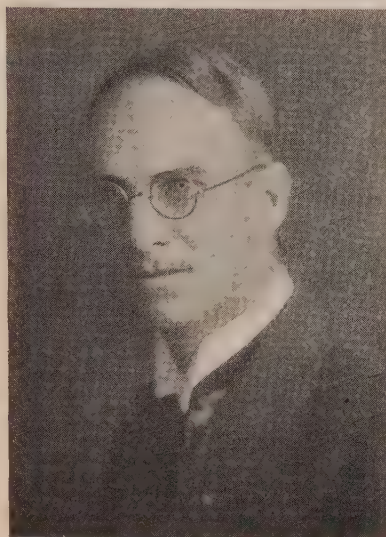
Another moment's pause. Antagonisms and prejudices which have existed in the hearts of those who listen give place to something mellow, soft. One hears a sharp intake of nervous breaths and he can see moist eyes. He even thinks he can hear tears dropping in the silence.

But again the organ. From far away the sound of hope comes to those who struggle on. Chimes from a distant church, pure as drops of morning dew, speak sweet cheer and hope and resolution. McClellan plays while we read:

"We'll find the place which God for us prepared,

* * * * *

All is well! All is well!"



SUPERINTENDENT RICE

Again the pause. Why should we not pause? It gives one time to think. We dream, and then, beautiful and soft as the light of the Western desert's autumn sun, a trembling, throaty voice coming, it almost seems, from the very throne of God himself, sings:

"And should we die before our journey's through

* * * * *

All is well! All is well!"

Superb! Indescribable! McClellan has played the Mormon masterpiece and he has done with us what he would. One is lost in a maze of unfamiliar emotions.

Two more selections are played—well played, but they are lost upon the crowd. The desired ends have been accomplished. Prejudices overcome, doubts stilled, admiration created, imaginations kindled, we are prepared to receive the keen propaganda talks which most of us hear a little later. It is no wonder that the first presidency of the church maintains these concerts at considerable expense year after year, for many in that crowd pass out of the gates fairly glowing with enthusiasm and saying, "The Mormon church must be a great church. We have been grossly misinformed. Henceforth we are boosters for the Mormons."

Have you come under the spell of McClellan or of one of his talented assistants? If so, have I described your feelings? Perhaps I am wrong in imagining that you felt as I felt the first time I heard him. But, I imagine that I am not wrong. Most of us find it hard to resist his music.

Will you bear with me while I perform the thankless task of trying to face the cold facts which lie behind this music? Some one must do it and perhaps one who loves music will accomplish this in a more kindly way than one who does not appreciate it.

All is not well. All was not well when this song was first sung. From the earliest days there was deceit and cruelty and lust. The Mormon religion was conceived in fraud. It was nurtured on hatred and lust and cruelty. It flourished on bigotry.

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A Vermont Woman Minister

By REV. MABEL T. WINCH, *East Arlington, Vermont*

FROM my earliest recollection the work of the Christian ministry seemed to appeal to me, although the probability of my ever being a real ordained pastor never once entered my mind. But when there were no longer any ties which bound me to the old home, the hand of God led me and the voice of God called me to take up especially the church work which I had always so much loved. My very much appreciated pastor at that time was Dr. Francis Alden Poole, of the Barre, Vermont, Congregational Church. At his suggestion and at the request of the late Dr. Charles H. Merrill, for many years the General Secretary of the Home Missionary work in Vermont, I went into some of our rural districts assisting the woman worker there under the direction of the Vermont Domestic Missionary Society. After a time she was transferred to another field and I continued with the work. Three villages were under my care

All is not well. All was not well when they crossed the plains. When the organ trembles and sobs under McClellan's guiding hand I no longer hear the angels singing at the feet of God. Instead I hear the falling tears and the muffled sobs of a thousand broken-hearted pioneer Mormon women. When the organ roars like a mighty river, it is not a shout of joy to me. It is the despairing cry of strong men caught hopelessly in the cogs of a priestly machine and crushed to death in it. When the distant choir chants it is not the song of faith and hope. Instead it is a voice mourning at the loss of the real spirit of Christ among a trusting people.

All is not well. Music rights no wrongs—not even such heavenly music as McClellan plays. It does not separate the Mormon church from selfish business, it does not free a people from the superstitions of a priestly bondage. It cannot even blot out the memory of heathenish cruelties of the past. It may lull one to sleep for a while but that is all.

Music transforms no crude theologies and remakes no unworthy system of ethics. In spite of heavenly music the Mormon gods are still developed men just a few steps in advance of us—gods who are sensual and unworthy of the highest even in man, while the ethics of the church is the ethics usually ascribed to big business.

Music rights no wrongs, transforms no theologies, remakes no unworthy system of ethics. Music, ravishing, heavenly music may come out of hell itself, soothing and narcotizing the keenest of men until they are no longer in possession of their faculties, but it cannot erase the fact that Mormonism as we know it today, and it is in many ways far better than the Mormonism of the past, is dangerous in present ideals and aspirations, dangerous to a republic and to a democratic church.

One cannot realize these things while McClellan plays. He has to think them over after he is out from under the spell. Forgive me if I have destroyed a fond dream. That is my thankless task.

and the missionary at that time "boarded around." I was always hospitably and cheerfully received and entertained. Never have I been shown anything but courtesy. The people in our rural districts are, for the most part, kind-hearted and hospitable. I remember one home where it was said that none of the missionary workers had ever been admitted, but when I went there I was invited in and had a pleasant call. Another home comes to mind where I had been told probably I could not get in, as they did not care for church workers. But when I went in I found difficulty in getting out again, as the husband and wife were both ardent conversationalists and had much to tell me.

After two summers spent in small places I was sent to East Arlington, Vermont, where I have been for fifteen years, having been ordained a Congregational minister in September, 1914. The church, having a

membership of one hundred and six, was a missionary church until three years ago when it came to self-support. There is a great work to be done in our country districts here. Some families live at quite a distance from church and school, yet need, oh so much, the inspiration and uplifting power of the gospel. We are trying to reach and hold the children and the young people, and train them for church leadership, a hard task these days when the worldly things seem to sweep so many along on the side of temporal things. We gather the children together Saturday mornings and teach them Bible and missionary stories for one-half hour and then they engage in some handwork for some of our mission schools in the South or West. We have young people's social clubs which take in our young people of all denominations and give them, for a part of the time at least, a clean, wholesome social life. I find it true here, as in other places, that the membership of the church is in-

creasing while the attendance is decreasing. A strange state of affairs, yet true nevertheless. So many seem to feel the need of protection and prestige which they feel the church gives, and yet other things keep them from showing whole-hearted loyalty to the organization with which they have allied themselves. There are many, however, on some of our remote farms who never get in touch with the church unless a minister or lay-worker calls. There are "foreign mission districts" right here in our midst. Our hope lies in the religious education of the young people; that through it they may find the Master in all his loving appeal and in his great challenge to the highest and best. A Vermonter born and bred, I hope for our noble state a future worthy of her past; that the Green Mountain State, which has sent our President Coolidge to the highest position in our land, may produce many citizens of this great commonwealth with as noble Christian virtues as characterize him.



REV. MABEL T. WINCH

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Missionary Work in the Coal Camps

By REV. E. L. ANDERSON, *Rock Springs, Wyoming*



MINE INTERIOR IN OPERATION

ROCK SPRINGS is a city of ten thousand people, situated on the transcontinental Union Pacific Railroad and the Lincoln Highway, in the center of a vast coal mining region, the largest west of the Mississippi River. About a dozen coal companies operate here; the largest of these are the Union Pacific Coal Company and the Central Coal and Coke Company. Mr. George Pryde, vice-president and gen-

eral manager of the Union Pacific Coal Company, has been connected with the company for about thirty years and is a faithful member and official of the First Congregational Church. He is a man of Christian ideals, vitally interested in the spiritual life of the place and in the miners of the camps and it is largely through his influence that much has been accomplished in the way of religious work in the camps.

When the Pony Express, the first mail service in the Far West, was established, going from St. Joseph to San Francisco, the trail passed north of what is now Rock Springs. From Fort Laramie to Fort Bridger is a long stretch of dry country and these were the stopping points of the Pony Express. One rider, in order to avoid a band of Indians, made a wide detour and accidentally came upon a spring coming from a rock. This became known as the Rock Spring, and became a regular stopping place for the Pony Express riders. The rock is still there and scratched upon it are the names of some of the early pioneers who passed that way. So the city which has since sprung into being came to be known as Rock Springs.

Seventy or more years ago an Irishman out prospecting lost his way and seated himself under the shelter of a rock to eat his lunch. In the old days this prospector had worked underground, and the formation of rock near where he was sitting caught his attention. Seizing his pick he dug a trench and found coal, the first nuggets of the millions that have since been removed. Several years afterward two brothers from Scotland started operation of the mine now run by the Union Pacific Coal Company. Today more than three and one-half million tons of coal are mined annually by twenty-five hundred miners employed by the coal mining companies of this region. Thus came into being the largest mining city in the West.

The Congregational church is the oldest religious organization in the city. It was organized in the year 1881, the present house of worship was erected in 1893 and at present it is entirely inadequate to meet the needs of the community. There are several other religious bodies in the city, but the Congregational church is the leading one among the Protestant denominations. The church has a program which appeals to the leading citizens of Rock Springs. It is promoted by the pastor, the official board, and members of the church, who are faithful and loyal to a progressive church program. The people of this Western country are a sacrificial people, but because of the large foreign and transient population the financial

burden necessarily must be carried by the few faithful ones.

The churches of the city unitedly render service to the mining camps located outside of it. Some other important phases of church activities are: a labor college, conducted by the ministers and professors of the city schools for the benefit of the miners, training them to become useful leaders in labor movements; vacation Bible Schools for the children in the summer; and Scout camps for the girls and boys. These are under the direct supervision of the churches. The Scout camp is located about one hundred miles north of Rock Springs, up in the Wind River Mountains, overlooking two beautiful lakes. To this camp hundreds of boys and girls go every year and spend several weeks under the competent leadership furnished by the churches and community. The Congregational church has a fair share in this sort of work, as several Scout troops are directly identified with the Congregational Church and Sunday School. The opportunity is great for service in the coal region of this Western country. The Home Missionary Society is indeed doing a splendid piece of work among the miners of Rock Springs.

The message of the hour for these toilers is a social gospel, emphasizing the need of the Christian spirit in industry and labor, creating a brotherhood of man. But without adequate equipment the work is difficult. The Congregational church has organized a social club for the purpose of promoting Christian fellowship in society, a Sunday evening club for the purpose of discussing questions of society and church, labor and industry.

Our Sunday School has an attendance of over one hundred, is carefully graded, and conscientious work is being done by a competent teaching staff; but with an impoverished equipment the results are not nearly as good as they would be with the same sort of leadership and a modern up-to-date equipment for religious and social work.

If we are ever to win the West for Christ, we must show our people the practical side of the gospel message, and train our youth in the art of Christian service. An adequate social-religious program will win, with an up-to-date modern equipment.

The West is going through a period of evolution in spiritual thinking unparalleled in history. The practical gospel of life is the keynote in thinking. Men are asking for help in solving the problems of society, labor and industry. Creeds are less interesting to the Western mind than service. The message from the pulpit must be virile. The program of the church must be sufficient to meet the challenge of the world which is bidding for the interest of our youth. Without a positive message the program of the church of today will fail.

Let us accept the challenge by rendering such service through the Home Missionary Society, with funds and men, as is possible.



A CATTLE RANCH NORTH OF ROCK SPRINGS

CONGREGATIONAL CHURCH BUILDING SOCIETY

Figures That Talk

HERE are some facts about the work of the Congregational Church Building Society which can fittingly be kept for reference by pastors and church committees.

The Society helped to build, in 1924, 160 churches and 54 parsonages.

It has helped to build in seventy-two years 5,439 churches, 1,425 parsonages and 6,860 buildings for church use.

It received in 1924 \$356,731.54. It received in seventy-two years \$11,605,280.90.

It has revolving loan funds for churches of \$1,119,935.36; for parsonages of \$193,819.42.

It protects to the denomination under its mortgages grant mortgages of \$3,000,000 and church and par-

sonage loan mortgages of \$1,239,913.72.

700 new churches have been organized by Congregationalists in the last ten years. They must have shelter if they are to live.

Nearly 3,000 Congregational churches have no homes for their ministers. A parsonage for every minister is our motto.

The Society needs for its work a revolving church loan fund of \$3,000,000, a revolving parsonage loan fund of \$500,000, a first payment fund of \$1,000,000 and annual contribution from churches, societies and individuals of \$500,000.

The Society has helped our churches to secure property worth more than \$25,000,000.

These figures summon us to deeds more beneficent.

Now on the Docket

By WILLIAM W. LEETE, D.D., *New England Field Secretary*

A CASE is more appealing than a cause. We appreciate, therefore, the wish of churches and Sunday Schools who desire to have first-hand information about a particular church or parsonage which they may help to build. It is obvious that the Building Society could not wisely urge many churches and schools to confine their gifts to such cases. Its rate of building now is three churches and one parsonage every week. Last year we helped to finish one hundred and sixty churches and fifty-four parsonages. Two hundred and fourteen buildings cannot easily be divided among six thousand churches. Furthermore, the cases are changing every month, the new applicants taking the

place of the old whose needs have been met. In past years certain cases have been assigned to the Woman's Home Missionary Unions only because they made themselves responsible for securing the total amount of money which those particular churches needed. It would be as impossible for the Congregational Church Building Society to divide up its whole work among the churches as for a local church to make one of its members responsible for the cellar of the meeting-house

it is building, another for the upright posts, another for the windows and another for the roof. A woman has given sixty thousand dollars to build one of the great pillars in the nave of the Cathedral of St. John the Divine, but no one would think of subdividing that temple until each person is told where lies the stone or brick or shingle which his little gift provides.

Nevertheless the interest of every one of our churches and especially of the young people and children would be secured if they could see just where their money goes and what it does. Each March we recognize this by sending to our pastors and Sunday School superintendents the names of two or three churches for which the

children that year may consider themselves chiefly responsible. Jupiter, Florida, Masardis, Maine, and Scottsbluff, Nebraska, were the three so designated and described this year. On the following pages we are doing something more in the same direction. We are showing pictures of and briefly describing a few of the situations where our money is now being expended. There is nothing romantic or tragic in any of them. They are simple, plain, every-day cases. We describe



DIGGING THE CELLAR, EDELSTEIN, ILLINOIS

them simply because they happen to be at this moment upon our docket. A dozen more of the same sort could be introduced if space permitted. If the women's

what is happening in that little town. It will do those boys good to dig the cellar and every one who drives a nail will feel the more that that church is his. But



THE RISING WALLS



SHINGLING THE ROOF

societies, men's clubs, Sunday Schools or Scout troops of the churches wish to specify their money for any one of these jobs they can do so. Whatever they thus provide will relieve our treasury to just that extent and therefore it may be reckoned as part of the budget which those churches are seeking to raise. Our year draws to a close and the incentive of some of these special cases may help pastors and missionary committees to make up the deficiencies which now exist in their budgets.

Learning to Be Builders

Come to the little town of Edelstein, Illinois. The membership of the church is only eighty-six. Their present plant is valued at eight thousand dollars, but they are raising three thousand dollars to enlarge it and ask us to help them to eight hundred dollars. The addition will provide fine rooms for the Sunday School and an opportunity for community meetings of various sorts. Young and old have responded to the call. The pastor, writing September 10, says, "All work to date has been donated and beginning tomorrow we expect at least twenty men each day to give

will it not be ours too if we send them some money, and in what better way can we show the young people in our well-to-do churches what it means to labor together with God?



THE PARSONAGE, HILLSDALE, OKLAHOMA

Where Shall He Live?

It is the pastor who puts the question clearly. He is a colored man. His church is the Lloyd Memorial Church of Buffalo, New York, with a membership of one hundred and nineteen. The Building Society is helping his people to a good church building purchased from another denomination, but the necessity of a suitable place where the minister can live has been a very serious problem. There is pathos in his words when that pastor writes as follows: "I am sure that you can appreciate our housing problem. We cannot rent a decent house because of race and where there are those who do not object to race they object to children. Such houses as we can rent are hardly fit for human inhabitants and yet the rent rates are exorbitant. This leaves no alternative but to buy and own our parsonage."

By aid from us of twenty-five hundred dollars the house shown on this page has been secured at a bargain. Sharing in a case like this may not only bring us closer to Him who said, "despise not one of these little ones," it will also present an object lesson greatly



PARSONAGE, LLOYD MEMORIAL CHURCH, BUFFALO

their time. The lumber company is letting us have the lumber at wholesale prices and we are saving five hundred dollars on labor." These three pictures tell just

needed by some people who object to or obscure that teaching of our Lord.

No Place Like Home

Hillsdale, Oklahoma, is in an agricultural district. Within three miles there are but seven hundred inhabitants. A Congregational church starting in 1894 with fourteen members has now two hundred and eighteen and a Sunday School of two hundred. It is the only church in that town. On the same lot with the brick meeting-house the people are building this home for their minister. They have raised three thousand dollars and ask from the Building Society one thousand dollars more. Perhaps some individual or guild in your church would like to take a share in this cute little parsonage.

In the College Town

We photograph this church because it has so much to do with the student life of one of our great states. It is in Iowa City, Iowa, the seat of the State University. The church of four hundred and sixty-six members, faces the problem, very familiar elsewhere, of trying to minister to a body of students constantly

relieve us of some of the seventy-five hundred dollars aid we have pledged ourselves to raise for this important enterprise.



CONGREGATIONAL CHURCH, IOWA CITY, IOWA

Where the Pastor Is a Woman

It is down in sunny Florida, six miles south of West Palm Beach. The success of the church since September 24 has been remarkable. The membership of forty-nine has grown to one hundred and forty. Congregations fill all seats even when the tourist season is over. Plans are being worked out to increase the seating capacity to eight hundred and fifty and to build near the church a neat parsonage. They need three thousand dollars from their good Congregational friends. By furnishing it the church will be put in the way of strongly leading the whole Christian life of the state.

A Parsonage in Montana

The population of fifteen hundred, half American and half Scandinavian, makes the village and neighborhood of Plentywood, Montana. Ninety-six members of our Congregational church there have bargained for the parsonage the picture of which is before you. By securing this house already built the church will have a home for its minister far better than could be secured by building anew. Fifteen hundred dollars from us or our friends will be needed to



CONGREGATIONAL CHURCH, LAKE WORTH, FLORIDA

changing. But composed largely of teachers and pupils, this church lacks—as is true of all churches in a like situation—financial strength. Consequently it has worked for years under the handicap of a poor equipment. At the rear of its building it has now erected a structure well adapted to the ends above described. Though the building is finished, it is not paid for. Some church, society or individuals may wish to



THE PARSONAGE, PLENTYWOOD, MONTANA

lift the burden. The pastor has been doing fine work in this field and has recently declined a call to a much larger church that he might help this church to an

assured future of success. Is there anything you want us to say to him for you?

Down in Missouri

This picture shows something of the enthusiasm which is attending the building of a parish house attached to our church at St. Joseph, Missouri. A letter written by the pastor October 20 reports that the people of the town have already put thousands into this building, one side of which appears in the picture, and that the State Conference is to back up their efforts by a gift of four thousand dollars. With five thousand dollars more from us the church will secure of itself the remainder of the seventeen thousand dollars needed. Is it not worth while to give such a people not only our blessing but also some of our money?

Still Other Cases

We could tell of many another case for which we have no photograph appealing to the eye. Some of them, for instance, are in aid of foreign-speaking churches like that of the Armenians in Detroit, Michigan, where more than ten thousand of that race, so maltreated in the Old World, are living. With a determined spirit this band of Christians has raised eighteen thousand dollars towards the purchase of a

building sold by a church removing to another part of the city. One writes of them saying, "They are a wonderful little church. They have good business heads. I doubt if there are any better in the world

than they. They are worthy of all the aid you may be able to give them." To free from all debt the church and parsonage buildings acquired these Armenians must be aided to the extent of twelve thousand dollars.

Or we might cite such a church as that of the German folk at Bazine, Kansas. It is of sixty-seven

members and it asks aid of five hundred dollars to secure a parsonage which, placed upon the same lot with the church, will provide them with a property worth five thousand dollars. Three-fourths of all the people in this region are German. Our church can do a work among them of the greatest value and no other church can do it as well. Who of us should not be glad of a chance to assist in staying up their hands?

But we cannot dwell longer upon these varied cases. Every church has its peculiar problem and only those who receive at the central offices the letters of appeal can see how they can be most wisely answered. Most every case is worthy. Would that we were able to supply the need of each of them!

The Washington Cathedral

THE builders of the great cathedrals may, as our poet tells us, have builded "better than they knew," but they certainly took time enough for it. Cologne, though begun in 1248 and supposedly finished in 1880, is still, we are told, in the making. St. Peter's was one hundred and twenty-five years in building. Milan, begun in 1386, had workmen on it under the great Napoleon's orders. Notre Dame at Paris, begun in 1163, required more than a century for its completion. On the other hand, some cathedrals were finished in surprisingly short time. Chartres was completed in forty-five years and St. Paul's, London, in thirty-five.

These figures come very naturally to mind as we Americans watch the progress of the building of St. John the Divine in New York and the Washington Cathedral at the national capital. We believe the former has been in the works for thirty years and possibly it may be finished before the ending of a half century, but it is doubtful. It is to be six hundred and one feet in length and therefore longer than any ca-

thedral in the world. The nearest approach to it is Winchester, England, measuring five hundred and thirty feet.

The accompanying cut shows the model of the ca-



MODEL OF THE WASHINGTON CATHEDRAL



REJOICING AS THEY BUILD

thedral at Washington, the length of which is five hundred and thirty-four feet. Many of the delegates to the National Council went to see the progress of the work upon this handsome structure, the site of which was bought in 1898.

The fact that it is the final resting-place of George Dewey, Admiral of the Navy, and of President Woodrow Wilson, and will probably be that of other national celebrities will call to it many visitors who are little moved by its architectural excellence or its religious purpose. It is expected by its projectors that this

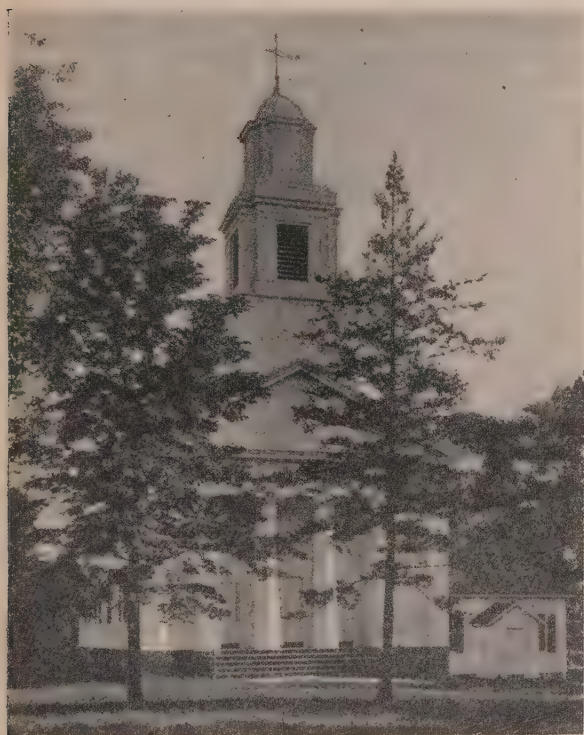
cathedral will be a kind of American Westminster Abbey. It will cost over ten million dollars.

The present architects are Frohman, Robb and Little of Boston, with Cram and Ferguson, also of Boston, as consulting architects. Their aim has been to design a cathedral in the purest form of Gothic architecture, namely, that of the fourteenth century. Located at the National Capital and on its highest point of land, this cathedral will command the especial attention not only of the American, but also that of the many visitors from foreign lands.

Preserving the Old

ON a high ridge of land, a few miles to the west of New Haven, Connecticut, where fields, open to the sunlight, have yielded for three centuries a good return for the farmers' toil, and where happy woodlands flank every hillock and ad-

rors which many such committees have made by trying to modernize, this church committee has corrected some mistakes of the past and has produced a worshipful interior and one in perfect harmony with itself. The details of this renovation are described on page six hundred and thirty-nine of *The Congregationalist* for November 5, 1925, by Rev. Frederick T. Persons, who was once pastor of this church. As an expert on church architecture—whose lectures on the subject the Building Society has often commended to churches and theological schools—we are sure the Woodbridge



CONGREGATIONAL CHURCH, WOODBRIDGE, CONNECTICUT

vance to throw a grateful shade over well-made roadways, one finds the hamlet of old Woodbridge.

Fronting on a central green, sentineled by maple, elm and cypress trees, stands the meeting-house. There is but one, and neither the original inhabitants or the newcomer would wish another. But all have just united to make this house of worship more worshipful and more beautiful than ever. We give a picture of the exterior and interior upon these pages, although the church in its long history has never received aid from the Building Society. Such a building is in itself good to look upon and the care with which the renovations have been completed is an object lesson for all church building committees. Avoiding the er-



INTERIOR, CONGREGATIONAL CHURCH, WOODBRIDGE

committee has received some valuable suggestions from him as well as from Mr. George Dudley Seymour, its official architectural adviser.

Our old churches must meet the modern call for utility; but let it be by additional buildings rather than by marring the buildings that we have. What could replace this well-proportioned steeple, those Doric columns at the entrance and that Romanesque arch over the chancel? The beautiful is never old.

THE CONGREGATIONAL EDUCATION SOCIETY

Shall Education Omit Religion?

By LUTHER A. WEIGLE, Ph.D.

Professor of Religious Education in Yale University

This is a part of Professor Weigle's address at the annual meeting of the Education and Publishing Societies, held in connection with the National Council at Washington.—EDITOR.

THE growing divorce between education and religion is, in the judgment of many clear-sighted and responsible men, one of the primary causes for the present distraught condition of the world. They believe that unless education can again be inspired by religious motives, and religion be given a place in education, under the new conditions of modern life and in the light of modern science, human civilization is in danger of further disaster and ultimate ruin.

We have entrusted the education of our children to a system of public schools, tax-supported, and open, free of tuition, to all the children of all the people. It is not the only plan we might have followed. We might have relied upon private schools, maintained by tuition fees; or upon parochial schools carried on by the churches, with or without subsidies from public funds. We have chosen what we feel sure is a better plan. The policy of education begun in New England has become that of the nation, and the public schools of America have become the instrument of education for citizenship in a democracy. They have largely displaced private and parochial schools in the elementary and secondary grades. Over ninety-two per cent of the pupils of this land are in the public schools.

In respect to religion, however, the public schools are failing to provide the education which American children must have if our country is to retain its character as the home of a free, upright and God-fearing people. These schools were conceived with a religious purpose. In earlier days they taught the Bible, the catechism, and the principles of Christian living. Today they almost wholly omit religious teaching, and grant to religion only such recognition as is involved in the fairly common custom of beginning the day with a brief selection from the Bible and the recital of the Lord's Prayer.

This practical secularization of the public schools is a result of the working out, under sectarian conditions, of two principles fundamental to American life: (1) the principle of religious freedom, which insures the separation of church and state, and guarantees to all the right to worship God according to the dictates of their own consciences; (2) the principle of public education for citizenship in a democracy which lays upon the state itself the duty of shaping its own future by the education of those who, as citizens and voters, constitute its sovereigns. The fulfillment of these principles has brought about, on the one hand, a steady increase of emphasis upon civic, social and industrial aims, as contrasted with religious aims; and, on the other hand, has put the schools at the mercy of minorities in matters of religious conviction.

Whenever a group or individual has objected to any religious feature of the program, that feature has usually been eliminated. The result is a public school almost completely stripped of religious elements.

The blame for this is often put upon Jews and Catholics. The fact is that the Jews have had practically nothing to do with it. The Roman Catholic church has done much in the last half century to exclude the Bible from the public schools. But the secularization of public education had been in large part accomplished before the Catholic church in this country was strong enough to raise its protest.

The schools of Connecticut, for example, were divested of religious elements because of strife between the established Congregational church and the dissenting Methodists, Episcopalians and Baptists, who succeeded in disestablishing Congregationalism in 1818. The secularization of public schools in Massachusetts resulted from strife between Trinitarians and Unitarians. It was not atheists and infidels who took religion out of the public schools. It was done in the name of religion.

This situation will imperil, in time, the future of religion among our people and, with religion, the future of the nation. Children note the omission and contrast the elaborate provision we make for their education in everything else with what is done through the Sunday Schools for their education in religion. The inevitable conclusion is that religion must be relatively unimportant, intellectually negligible, or irrelevant to the real business of life.

This danger is increased by the steady enrichment of the modern public school curriculum. These schools today keep their pupils for a period more than twice as long as that of fifty years ago, twelve hundred days—average—as contrasted with five hundred and eighty-two days in 1870. They also touch children's lives and influence their development at many more points. Many new and practical subjects have been added to the curriculum, related to almost every phase of life. Free medical examinations are furnished, diet and play are supervised, vacation activities and holiday excursions are provided.

We now rely very largely upon the public school not only to give children the knowledge and power with which modern science is so richly endowing our time, but also to afford them much of the sense-experience, motor training and moral discipline which, under simpler social conditions, came through the activities and contacts of life in the home and community.

John Dewey is the philosopher of this movement. For him, the end of education is not merely knowl-

edge, or power, but social efficiency. This, in a democratic society, includes the development of individual initiative, responsibility and good will. These can be acquired only by participation in the life and activities of a democratic society. It is the business of the school, therefore, to create such a society and induce participation in it on the part of the pupils. The school should be a miniature world of real experiences, real opportunities, real interests and real social relations. Our public schools today are fast approximating the fulfillment of Professor Dewey's theory.

For such a school to omit religion is a far more serious matter than for those of a generation ago. The older schools obviously offered children but a fraction of their education; the larger, and in some respects the more important part, was left to the home and the community. The omission of religion from their curricula seemed natural enough because so many other important elements were omitted. It conveyed no impression that religion was unimportant. But, when the public school undertakes to provide for the education of children in every other sound human interest except religion, the suggestion is inevitable that religion must be a negligible factor in human life, or else so divisive an element as not to lend itself to our common educative purpose. The vitality, efficiency, and educative richness of our present public school system constitutes a source of increased danger to religion, so long as these schools give religion no more recognition than at present.

The principle of religious freedom which insures the separation of church and state is precious. It touches bed rock in its truth. It is a guarantee of our liberty. But the rule of separation of church and state must not be so construed as to render the state a fosterer of non-religion or atheism. Yet that is just what we are in danger of doing in America today.

Public school men, business men and legislators are becoming concerned about this situation. Various experiments are being made looking to a better correlation of religious and public education. In some places, courses in biblical literature and history are offered in the public schools. In many more communities credit is given by the schools for Bible study or religious education conducted by other agencies. The plan which has met with most favor is that whereby the public schools grant an hour or two of time from their weekly schedule, during which children may be taught in schools of religion maintained by the churches. This movement was first effective in Gary, Indiana, and is spreading rapidly. Such week-day schools of religion are now conducted in more than one thousand cities, towns and rural communities. The state of Minnesota recently passed a law empowering local school boards to excuse children from public school attendance for not more than three hours a week, for this purpose.

Two considerations give ground for hope that, through experiment and wise leadership in both church and state, a way may be found out of the

present dangerous situation, without compromising the principle of religious freedom, or public responsibility for education in a democracy. One is the fact that the secularization of education in this country has been incidental rather than purposed. The other is the fact that it is the churches themselves, or members of the churches, who have been chiefly responsible for it. Even the religious heterogeneity of our population does not necessitate the present degree of exclusion of religion from public education. It is because we have held our different religious views and practices in so jealous, divisive and partisan a fashion that the state has been obliged to withdraw religion from the curriculum of its schools. It is significant that, while religion is often ignored in the constitutional and legislative provisions of the several states concerning public education, it is almost never forbidden or declared against, although laws against sectarianism in the schools abound.

Can the churches of America become less sectarian and more religious in their attitude toward the education of their children? If so, the greatest obstacle to a proper recognition of religion by the public schools will be removed. This call to Christian unity is no less urgent than that which comes from mission fields, or from a disordered international life. If our children and our children's children are to give religion its rightful place in education and in life, the churches must come together in mutual understanding and must cooperate more heartily than they have yet done in a common educational program. Only thus can they rise above competition and make it possible for the public school to cooperate with them.

The way out of the present situation lies with the churches. It is because we have here, not the state and the church, nor even the state and a group of co-operating churches, but rather the state and half a hundred disagreeing churches with no common educational policy of their own, that it has been necessary for the state, in the fulfillment of its educational function, to pass the churches by.

Let that situation cease to be, let the churches agree on an educational policy with respect both to their own teaching and to the sort of recognition that they desire for religion in and by the public schools; let them do their share of education in a way that merits recognition, and a fit measure of recognition will be made possible and will almost certainly follow.

Professor Weigle told a story in connection with this address which is not in the manuscript, but which well illustrates the situation, with reference to religion in the public schools in some parts of the country. Objection was raised, in one community, to the recognition of Christmas in the public schools on the ground that it was a Christian festival. One of the teachers called attention to the fact that Christmas was originally a pagan festival. The pupils had their Christmas celebration, therefore, it being saved to them by virtue of its *pagan* origin.



The International Journal of Religious Education for November contains descriptions of about a dozen projects by Kate E. Hodgdon. They are clas-

sified as: Class-Centered, Church-Centered, Community-Centered, and World-Centered Projects. Teachers of girls' classes will find these suggestive.

Something to Read

By HERBERT W. GATES

"I WANT something to read," said she, "but," with a suspicious look, "I don't want any of your missionary books."

"Why not," I asked, "don't you like missionary books?"

"No, I don't," replied she. She, by the bye, was a sixteen-year-old of fairly normal interests and instincts.

"What do you like?" I asked.

"Oh, something interesting; a good love story."

"Well, here's one that has a charming little love story in it, and some interesting bits of travel as well," and I loaned her "My Chinese Days," by Miss Alsop.

In two days she was back again with the remark, "I like that, have you any more?"

I sent her away with "Foreign Magic," and that was followed by "The Lady of the Decoration." When she came back with this one, I remarked, "I thought you didn't like missionary books?"

"I don't," was the reply.

"Well, you seem to be taking them rather gracefully," I said.

"What, those! You don't call those missionary books, do you?"

"I certainly do," was my reply. "Every one of them comes right out of the heart of missionary service."

She was a good sport and acknowledged her defeat gracefully, with the remark, "Well, if those are missionary books, then I take back what I said, but I never got hold of that kind before."

The notion that missionary reading is dull is, unfortunately, fairly prevalent among young people. It is just possible that there has been some ground for it. I have read many of them, myself, which have missed that desirable quality of being long on piety and short on real human interest. It is too bad, for if any one should be able to write interesting books, it is the missionary, with an extra share of adventures in foreign lands and rich in human contacts that are decidedly out of the ordinary run of life. Realizing the value of good missionary reading in creating lifelong interest, we are grateful that some missionaries now are writing books that will interest anyone.

It makes little difference whether the particular book lies in the field of missionary work toward which we wish to direct interest. If it breathes the spirit of Christian service and is well written, it will lay foundations upon which we may build later. It is for this reason that we so strongly emphasize missionary reading as one of the features of our World Service Schools plan.

Two books have recently appeared from the press



of F. H. Revell Company which will rank high in this interest-provoking library. They should be in every Church School collection. Incidentally, it is no mean piece of individual missionary work to have a few such books to loan to friends who, like the one mentioned above, are not interested in missions.

"The Laughing Buddha," is a novel by James Livingston Stewart, Vice-President of West China Union University. Mr. Stewart is fifty-odd years old and has spent twenty-three of those years in China. He has thus had time to learn the viewpoints and manner of thought of the Chinese rather thoroughly, and he has evidently learned how to write an intensely interesting novel. There is a love story; two of them, in fact. There are incidents so exciting as to make it difficult to drop the book when one gets fairly into it. There is also a lot of comparative religion in it, but so closely associated with the growing experience of a fascinating young man as to keep it from ever being dull. As one reviewer has said: "The Laughing Buddha" does not play up the mysterious East, but unveils to us the real human East."

Another writes: "I have read so much about China that was stale and pointless that I was not over-anxious to pursue the subject. But Stewart is a writer who knows the great incoherent, inarticulate Chinese people and can make them real and intelligible. His characters are not puppets—they live. The story is moving, absorbing, fascinating—written with a firm hand, adroit understanding and keen, kindly sympathy. As an interpretation of China and the Chinese, the book is invaluable."

High praise, but not a bit overdrawn. "The Laughing Buddha" is a valuable contribution to missionary education, and worth every cent of the two dollars, which is its price.

"Red Blossoms," by Isabel Brown Rose, is not quite in the class of Dr. Stewart's book, but it is none the less a book to be recommended for its vivid pictures of missionary life, this time in Western India, and a fine bit of character portrayal. The author is a missionary of the American Board, as is her husband. She writes from first-hand experience and from a sympathetic interest in folks.

The heroine, "Dorothy Maxwell," is a medical missionary who finds a great love only apparently to lose it in most tragic manner, but who emerges from this test with triumph. To read of her is to make one thank God that there are such people in the world and to stir a longing for something of the same unconquerable spirit. The price is one dollar and seventy-five cents, another fine investment for the missionary library.



The November number of *The International Journal of Religious Education* contains a very good Christmas pageant, "Followers of the Star," by Edward R. and E. Ruth Bartlett. The cast calls for about fifty or sixty persons. There are four scenes:

1. The Magi follow the Star; 2. The Shepherds follow the Star; 3. The Star and the Manger (a tableau); and 4. Youth follows the Star. It is a fine expression of the spirit of Christmas in its application to present-day life and service.

Here and There Stories—New Price

FOR several years, the "Here and There Stories" have been published by the Education Society, with the coöperation of the Woman's Boards, home and foreign, the Education Society carrying the financial responsibility. The subscription price of twenty-five cents a year, including twenty stories, has been far below the cost of publication. Since the increase in postal rates, this discrepancy between cost and subscription price has been even greater. While there is no desire to make a profit on these stories, it is only fair that they should come a little nearer to paying their way. Many have felt that so low a price as the present one cheapens the series.

After careful study of the situation, therefore, it has been decided to put the following schedule of prices into effect on and after January 1, 1926:

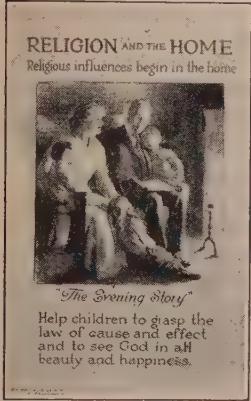
- Subscription, one year.....50 cents
- Club rates, 25 subscriptions to one address\$7.50

100 subscriptions to one address.....\$20.00
Single copies, each.....5 cents
An increasing number of pastors are finding these stories useful for children's sermons. With the classified index, a file of them becomes a valuable help in various kinds of missionary education for Juniors. A new index to Volume X-XII is being printed and will be furnished free to all subscribers. The first index to Volumes I-IX is also furnished free to subscribers. To others, the price of the Index to I-IX is ten cents, and that to Volumes X-XII, five cents.

Subscriptions will be received at the old rate up to and including December 31, 1925. Also, any present subscriber may have his subscription extended for one year at the present rate, provided the order, with payment in stamps, money order or currency, is received not later than December 31, at the office of the Education Society, 14 Beacon Street, Boston, Massachusetts.

Pictorial Teachers

A GOOD poster is a persuasive method of getting truth into the mind of a child. Many of our missionary leaders have used with great satisfaction the artistic series on "Children from Many Lands," the drawings and rhymes for which were prepared by Miss Fanny Warren, and which are published by the National Child Welfare Association.



Reproduced by permission of the National Child Welfare Association of New York City.

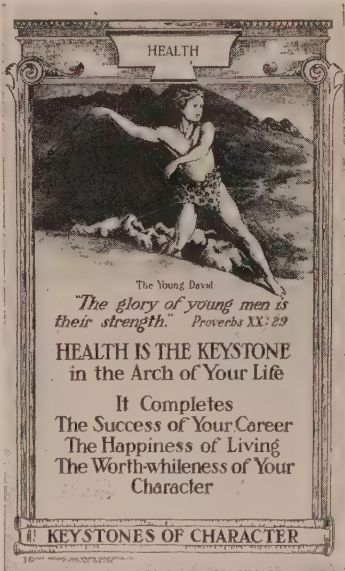
This association also issues a variety of other posters, equally artistic and appealing, which will be found very helpful to both parent and teacher. There is, for example, a beautiful wall card, eleven by fourteen inches, lithographed in two colors, on which, in the center of an ornamental border, appears a "Good-Night Prayer," which we commend to any mother

who wishes her child to grow up with right feelings toward other children.

"Our Father, you have given me
So much of love and joy today,
That I am thinking joy and love
To other children far away.
Wherever they lie down to sleep,
Happy and tired with work and play.
Yellow and brown and black and white,
Our Father, bless us all tonight!"

We reproduce two cuts, one from the series of "Bible Messages," and the other from "Foundations of Character." Other series are "A Christian Citizenship Training Program" and ten on "National Holidays." Most of these are seventeen by twenty-eight inches in size, some also in sizes eleven by fourteen and fourteen by twenty-two inches. All of them are very artistically printed in colors on good paper. We recommend them very heartily for use in home or school.

Those who desire detailed information regarding these posters may get it by writing to the National Child Welfare Association, 70 Fifth Avenue, New York City, asking for descriptive bulletins of educational posters, especially Bulletins 38, 57, 62, 85, 90 and 92. The posters may be ordered through the Congregational Publishing Society, or purchased direct from the National Child Welfare Association.



Reproduced by permission of the National Child Welfare Association of New York City.

Missionary education leaders who do not read Mrs. Cronk's department in *The Missionary Review of the World*, are missing some very helpful things. *The Review* for November of this year contains an excep-

tionally interesting description of the way in which men and women were brought to work together in the First Presbyterian Church of Van Wert, Ohio. "Concrete Giving" is also good.

SUNDAY SCHOOL EXTENSION SOCIETY

Playing Big Brother at Large

The Story of a Summer in the Cheyenne Valley

By AUSTIN S. PHILLIPS, S.S.S. '24

The writer of this message is a senior in Harvard and represented the C. S. S. E. S. on the program of the National Council in Washington, D. C.

I WOULD take you out of this splendid auditorium for a brief moment—out to the little town of Edgemont, in the very southwest corner of South Dakota. To the north and east lie the foothills of the Black Hills; to the south and west stretch the plains—wide, level, windswept. And there are people there even as you and I. They are brave, happy people, for the most part, with the surge of the pioneer in their blood, bearding a stern and savage Nature that gives them hot springs to drink from, and—some seasons—little water at all for their crops. And they have a failing of getting into a rut—even as you and I. Some of them become wrapped up in their dry-farms and small bunches of cattle, their horses and hogs, their corn and melons—become so bound up with these things that they forget what a source of light and sweetness the Christ is. And the things become dull and heavy, and life is not so joyful as it could be.

It was to such as these the Sunday School Extension Society sent me. There were the young people and the boys of scout age. For the former, I organized a tennis club that played in the long twilight. There were joyous picnics for the older young people, and two plays that offered recreation in their preparation and served a practical purpose as well, for the proceeds went to help build the new church that some of the members themselves were helping to finish. And for the eager younger boys, there were weekly overnight hikes up into Red Canyon, famed for its Indian history and just the best place to climb cliffs and heave down boulders, and the spookiest place ever to tell stories around the camp fire at night.

Then there was the Daily Vacation Bible School. That was difficult for those of the faculty who had never done such work before—it meant preparation and training—and materials for handicraft were none too plentiful. However, a happy group of thirty-two boys and girls presented a splendid program of recitations, dramatized Bible stories, and songs to their proud parents and friends at the end of the course, and you may be sure that the cut-outs and drawings of Biblical figures and scenes, the booklets with daily memory verses mounted in them, and the real sand-table the older boys had made, were well worth inspection.



AUSTIN S. PHILLIPS

I was asked to carry on such a Sunday School at Provo, a small prairie community twelve miles from Edgemont, that had been going for two years. My first duty was to get acquainted with my people, and while calling cards and polished courtesy may perhaps be most efficacious here in the East, I soon learned that helping to team cement, and herding cattle and horses and suchlike things went further. It must have been a lot of fun watching me learn to ride. I met there a one-armed man working six hundred and forty acres and supporting a family of five; I was present when the super-

intendent of the school lost most of the winter clothes of his little family when his kitchen caught on fire, and the courage and Christian endurance and patience displayed left an impression on me that no time will efface.

Red Creek meanders for many miles down a colored rock canyon in the foothills of the Black Hills to the north and east of Edgemont. Up there the road crosses the creek six times in eight miles, some of the fords being impassable to anything but a saddle horse or wagon. And life had grown a little bitter for some of the folks there. I rode in and became acquainted, learned to love the children, help out in a case of sickness where a wife and several small children were trying to run the farm while the father lay ill, and, by assisting in spraying potatoes, making hay, drying dishes, mowing alfalfa and a few of the other homely little things of life, generally, to spread about good cheer, and, by suggesting the Savior's life of love, to draw them together so that they organized a Sunday School in their little white schoolhouse. Often we had our Sunday dinners together, picnic style, with a service in the open, and by the end of the summer I think those folks realized they had started a house founded on a rock, and determined, that for their children's sake, and in memory of their own sainted mothers, henceforth the law of love should rule there.

These, then, briefly, were the things I attempted to do in my summer in the Cheyenne Valley. I have called the job "Playing Big Brother at Large," and I would have you remember that each year a group of young college people go out to carry on this work, careless of discomfort, offering freely the enthusiasm of their youth, eager only to be of service. They just put their life where it will count for the most.

How Can It Be Done?

By EUNICE B. SHAW, of Carleton College, S. S. S. '25

AS I sit down to write this message a picture comes to me of fifty college students trying at this time to summarize on six short pages the experiences of twelve or thirteen weeks in the Student Summer Service. I say to myself, "How can it be done?" For to most of us this has been an entirely new experience. We were thrown into a new environment, a new social group with its varying institutions and customs and surroundings about which we were totally ignorant until the day of our arrival. Our resources were limited. Ignorance and inexperience work wonders toward making us humble despite courses taken in college in religious education and trial flights as teachers into the realm of pedagogy in Sunday School and Christian Endeavor.

Such a happy, helpful, friendship-making time I had during my twelve weeks' work this summer in Minnesota. In my weekly reports I have perhaps already related the most interesting incidents of my work and the present report might well deal with what I felt was really accomplished and what some of the values of such work are.

I noticed in particular that the people with whom I came in contact were eager to have their children get some religious training. In some cases we needed to employ persuasion, but for the most part those who went to church felt that our present order was not adequately training their children. When once enrolled, the children were surprisingly regular in attendance, as the enclosed statistical sheet will show. In only one case did we encounter the problem of tardiness, and there it was clearly a case of very rainy weather, of impassable, muddy roads. This quickening of thought on religious matters led to a great spiritual ingathering at our second church community in particular. Sixteen people were received into the membership of the church at the closing exercises of our Church Vacation Schools. This is only one instance of the tireless work of their pastor, Rev. E. C. Ford. A few years ago, a half-dozen members were almost ashamed to admit that they belonged to that church. After the reception of the group this summer, sixty members found themselves banded together in work with and for a common Master.

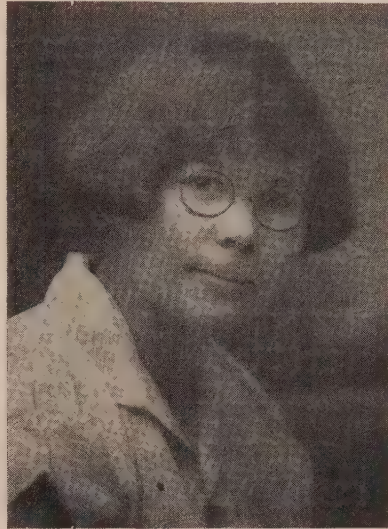
Another important and invaluable feature of the schools was the training classes of high school pupils which were under Mr. Ford's instruction. About a dozen pupils of this age were put through a first year teacher training course. It is a recognized fact that leadership is a crying need of rural and village communities. Men and women are drafted into service in the Sunday School without any preparation

whatsoever. They see no farther than the black print on the lesson sheets. They do not see the individual pupils; they do not see the hidden potentialities in each boy and girl waiting to be awakened by the understanding teacher. Of course a two-weeks' course cannot hope to train leaders of full stature, but the fact remains that most of these young people will have no further school training in religion, though they are among those who will be called upon to teach; hence, what instruction they do get is pure gain.

One thing which was particularly brought to my attention was the good behavior of the children. In no school did I have a single case of discipline. This has given me considerable food for thought regarding the relative standards of town and country. I have been teaching in a city week-day school since my return and the contrast is striking. In one case the teacher could give much more emphasis to the material and its bearing on life. In the other the teacher must be doubly on the alert to see that every word is for the accomplishment of one end—holding the pupil's attention to what is being taught. Perhaps if we go beyond the surface we see that there is a basic reason. The rural boy has his daily chores and sometimes is drafted into service in the fields during busy times of the year. A sense of responsibility is developed much earlier in the rural boy than in the urban boy. The girl, too, has to do housework, canning, sewing, and if she hasn't any brothers, must often help with outside work. The whole point is this: rural youth take a more serious attitude toward their studies and appreciate what they are getting. The city boy, on the other hand, spends all his spare time in play. His home is not such an integral unit as that of his country cousin. He does not realize that time spent in school is an asset. He looks on it as so much time lost from play, and, of course, he never gets his fill of that.

Greater than all the assets of the summer's work, was the vision it gave me of my life work. For years I have felt that I wanted to do religious work, but the nature of that work was always rather hazy. I think it is a rare privilege to have a chance to try a certain kind of work before deciding to make of it a life vocation. This privilege was mine. I came home with a decided resolution to get a thorough education in the field of religion and prepare myself as a Director of Religious Education.

Judging from the experience of at least one humble worker, the Congregational Sunday School Extension Society is doing a very valuable work both for the young men and women whom they send out and for the communities whom these young people serve.



EUNICE B. SHAW

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief
and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

Action by the National Council

MANY were startled by the statement of the Trustees of the Annuity Fund that overdue pledges of \$800,000 to the Pilgrim Memorial Fund are unpaid, beside cancellations of over \$300,000. The Commission on Missions took this to heart and upon its recommendation the National Council unanimously voted:

Resolutions

"Recognizing the generosity which has brought net collections of \$4,840,000 to the Pilgrim Memorial Fund, yet realizing that even this sum is insufficient as a foundation for the Annuity Fund for Congregational Ministers, and less than the minimum objective of \$5,000,000; and in view of the statement submitted by the Trustees of the Annuity Fund that in spite of a thoroughly organized business system in following subscribers for the past six years, approximately \$800,000 remains unpaid, much of which will apparently be lost unless new avenues of approach are developed,

We call upon the National Council to commend to the churches where subscriptions are overdue an earnest effort to secure payment, and to revise the list of delinquent subscribers that the Annuity Fund Trustees may know what subscriptions will not be paid.

With high appreciation of the service for the Fund rendered by various State Conferences, we commend to all such organizations the institution of such measures as they may deem practicable to cooperate with the Annuity Fund and the churches in searching out delinquent subscribers and gathering the unpaid pledges, with the understanding that the Annuity Fund will arrange to bear any expense involved."

More Than Words

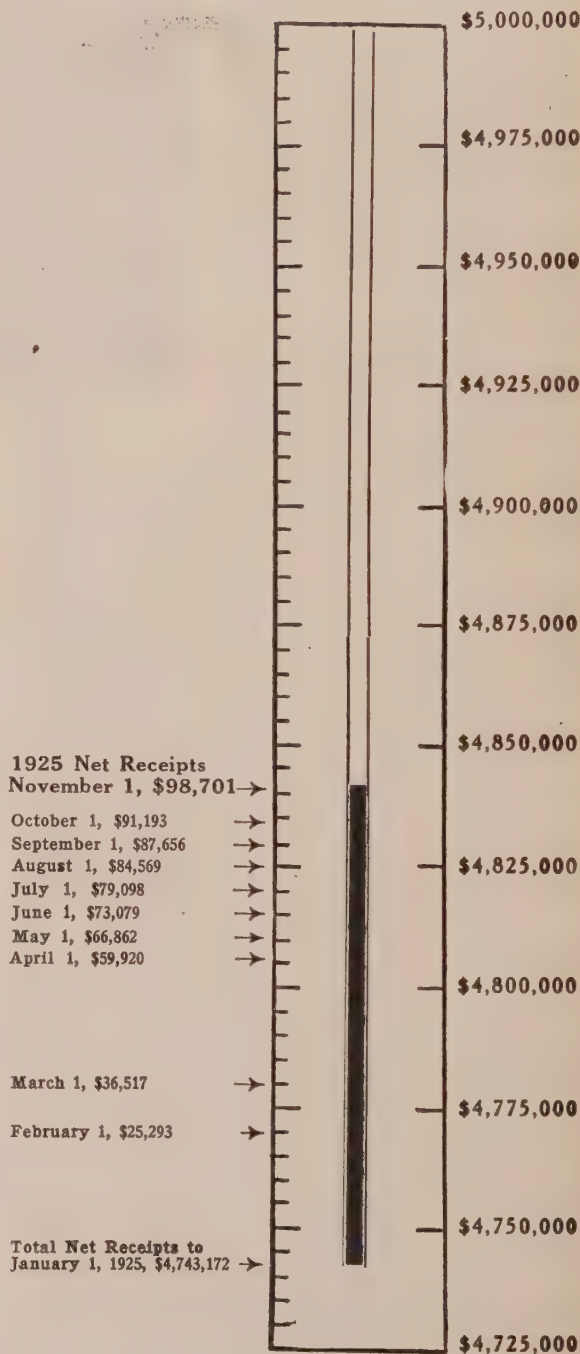
Were these resolutions more than words? The pastor of one great church asked, "Have I been remiss? I had your list. Send it to me again, and this time I'll see that something is done." Others, pastors and laymen, have asked the same question. Returns from these churches will come. Wherever this method has been followed substantial results have accrued.

The central office has done its utmost. Further correspondence in a majority of the subscriptions is money thrown away. Only effort through the local church can square this great account. In 1925 the income of the Annuity Fund is less by \$40,000 than it would be had these subscriptions been paid.

Further, the question is being raised in various quarters whether the church shall not attempt to make good the difference between the aggregate pledges and the amount already paid by seeking subscriptions from new members or other sources. In many cases this would not burden the church in the least degree. The Fund is a permanent foundation for safeguarding the ministry and a share in providing it is quite as much the obligation of those who have recently come into the fellowship as of those who were members when the campaign was instituted.

Pilgrim Memorial Fund

Minimum Objective, \$5,000,000



The Ministerial Boards at the National Council

FIGURES compiled for the National Council strongly confirm the statement that the safeguarding of the ministry is an outstanding movement among American Protestant churches. The Ministerial Boards of seventeen denominations, representing twenty million communicants, had, at the close of their last fiscal year, assets of more than \$85,000,000; a pension roll of twenty-four thousand and made in 1924 distribution of more than \$7,000,000. It is of importance to note that at least seventy-five per cent of these assets have been gathered within ten years. The movement is still young and these great figures will seem small in comparison with those that will be reached.

In Other Communions

The Protestant Episcopal church has gathered, chiefly since 1916, assets of \$17,894,599. The Church Pension Fund received, in 1924, \$956,000, ninety-nine per cent of the local churches paying an amount equivalent to seven and one-half per cent of the rector's salary. For four years the Pension Fund has paid from surplus income \$1,000 to the widow of any rector dying in active service in addition to the widow's pension, payable without regard to financial condition. This year the Fund begins to lift pensions beyond the present notable standard for older clergymen and widows by successive stages as resources permit.

Northern Baptist churches, through their Ministers and Missionaries Benefit Board, have increased assets in four years from \$2,500,000 to more than \$12,000,000.

The Presbyterian church is turning from a plan identical with our "Original Plan" to a new plan similar to our "Expanded Plan." A campaign is in preparation to secure \$15,000,000 in addition to present funds of more than \$10,000,000.

The Methodist Episcopal church gives it the right of way among all benevolences. In 1924 it distributed over \$3,000,000 to more than eight thousand pensioners. The cost, however, has advanced so radically that the church is now inaugurating a contributory system to supplement the system now in vogue. Ultimately this will do more for the ministry at a lower current cost to the churches.

The Congregational Churches

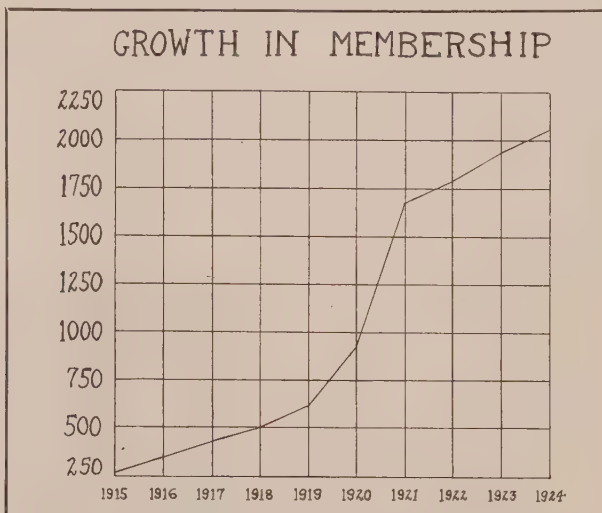
At Washington it was reported that net collections on the Pilgrim Memorial Fund had reached \$4,834,365, together with a profit reserve of \$125,396, a total of \$4,959,761. The Annuity Fund for Congregational Ministers, of which this is the foundation, reported, in addition, assets of more than \$2,000,000, a total of over \$7,000,000. Each year shows notable increase. Nearly twenty-one hundred ministers are now members of the Fund and about one hundred and fifty new members are received each year.

The Pilgrim Memorial Fund

The income of the Pilgrim Memorial Fund has already furnished toward annuities \$862,000. It is assigned pro rata according to membership under two plans. The "Original Plan," where a large share of the older ministers are members, was closed in 1921.

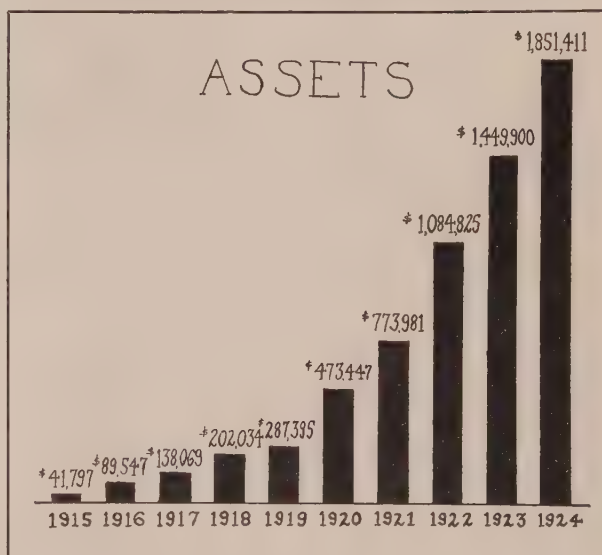
The "Expanded Plan," the more scientific plan, approved in 1917, was inaugurated in 1921.

In the "Original Plan" the income is carried to a reserve fund out of which annuities are paid. Up to



1925 eighty per cent of the total income was assigned to this plan.

In the "Expanded Plan" the income is apportioned among the members as a credit toward the annual dues. It furnishes, in 1925, \$86, which pays ninety per cent of the dues on salaries of \$1,600 or less; seventy-two per cent on salaries of \$2,000, etc.



The Share of the Church

An important factor of the plan is the share which the church is expected to take through its expense budget in providing at least one-half of the annual dues of its pastor. Social justice requires provision for age or disability. The business world accepts this principle as good business and sound ethics. The Congregational fellowship accepted the principle and provided the Pilgrim Memorial Fund to bear a large

part of the dues. The Congregational Missionary Societies accept the principle by sharing the dues of ordained missionaries. No church should allow itself to be outrun by business or missions in wise self-interest or generous discharge of social obligation. Many ministers have found it impossible to enter the Annuity Fund because their churches have not voted to share with them in the dues.

Payment is ordinarily a small item for the budget. Less is asked of the Congregational churches than in other great fellowships. The Episcopal church pays the equivalent of seven and one-half per cent of the rector's salary. The maximum requirement of a Congregational church, and that for the first year of the pastor's membership only, is equivalent to three per cent, yet, while ninety-nine per cent of the Episcopal churches are paying the assessment, only nine per cent of Congregational churches share in the Annuity Fund dues.

THE ADVANTAGE OF EARLY MEMBERSHIP

"A" and "B" were ordained at 27.

"A" entered Annuity Fund. "B" waited 10 years.

Each had same average salary (\$2,651) to age 65.

In each case church paid half annual dues.

What "B" Lost by 10 Year's Delay

"A" beginning at age 27 paid

\$245 more than "B" beginning at age 37.

This with Pilgrim Memorial Fund credits and interest increased at age 65 to \$5,000

which is more than twenty times the investment of \$245.

This produced an annuity of \$449 more than "B"'s

Total annuity "A" - \$1,224 "B" - \$775

furnishes one-fifth and the churches are expected to furnish four-fifths.

According to the Actuary's projection, while less than \$35,000 was needed from the churches in 1924 to pay annuitants, more than \$270,000 will be required by 1940. Such payments can only be made by the principle, adopted in all sound insurance, of building reserves in accordance with liabilities. The Congregational churches are discharging this obligation in part through the Pilgrim Memorial Fund, which will provide one-half the amount required and in part through the apportionment.

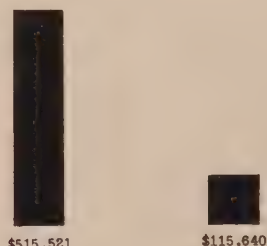
These requirements were set before the Commission on Missions, which in January recommended to increase the apportionment for the Annuity Fund from one per cent to two, to provide the required amount.

RESERVES UNDER ORIGINAL PLAN

January 1, 1925

Column I = Reserve from Income P. M. F.

Column II = Reserve from Apportionment and all other sources.



Column II should equal Column I

Addition to Column I, 1924, \$133,437
" " " II, " 9,527

The Boards of Relief

The Boards of Relief, State and National, reported 724 on the roll of pensioners in 1924, with 55 emergency grants, a total of 779, an increase in the biennium of 79. The increase in ten years in the roll of the National Board has been 132 per cent. Payments for pensions, including the Christmas remembrance and emergency grants, aggregated \$218,870, an increase in the biennium of \$35,729, equivalent to more than sixteen per cent.

While notable progress is being made, it still remains true that pensions under the Boards of Relief are at too low a standard and less than those of sister churches affiliated with us. The average grant for a minister, including the Christmas remembrance, in 1924 was \$360, while the Presbyterian grant averaged \$481. The difference is due chiefly to the fact that Presbyterian churches designate ten per cent to their Ministerial Boards, while the Congregational churches designate only five per cent. This is to be increased to six per cent in 1926.

When all adjustment has been made for different classes covered, it still remains true that the ministry of the Congregational churches has proportionally less from annual offerings than is given by many other fellowships.

The new plan of the Presbyterian church, noted above, calls for a payment by the local church equivalent to seven and one-half per cent of the salary and that of the Methodist Episcopal church calls for eight per cent of the salary. Any church duly watchful of its pastor's interests will make sure that he has a certificate of membership.

The Outstanding Problem

An outstanding problem in all fellowships is to provide for men already in the later years of service when a scientific plan is inaugurated. In providing annuities through the Annuity Fund, essential factors are contributory payments by the minister, supplementary payments by the church, annual credits from the Pilgrim Memorial Fund and interest additions, all carried over many years. To attempt to parallel this result without contributory payments by the minister and the church and without interest additions is utterly impracticable.

The fellowship is seeking to meet the issue, first, through the "Original Plan" of the Annuity Fund and second, by the Boards of Relief.

Building Reserves to Meet Liabilities

The "Original Plan" provides a maximum annuity of \$500 based on a minimum of thirty years of service. For this the payment of the minister's annual dues

Now the Christmas Fund!

THE Christmas Fund is a source of joy to the giver, to those who administer it, and above all to the hundreds of homes brightened by its checks on Christmas morning. Scores of men and women for whom pensions of the Boards of Ministerial Relief make scanty provision are waiting for the Christmas check to pay for winter fuel and clothing. To still larger numbers it brings the one opportunity of the year for a real treat. Last year the Fund reached \$50,642, a gain of \$6,284 over 1923. It provided an average remembrance of forty dollars and a noble Christmas Emergency Fund.

Checks are timed to make them reach all homes on the day before Christmas. Any delay in transmission shows how much the seven hundred families on the pension roll count on the Christmas Fund. One aged minister invited his grandchildren to a house party, which had to be postponed. He wrote: "On Christmas Eve came four little grandchildren, all under twelve years of age, to spend Christmas with Grandpa, as usual. They found Grandpa without anything prepared for them. How sad they were! The check had been delayed. But on the twenty-sixth instant the great gift came. We all enjoyed a chicken dinner together and all forgot the disappointment."

Will givers see to it that the Christmas Fund shall be large enough to go beyond the pensioners' bare necessities and provide also a Merrie Xmas?

The Christmas Emergency Fund

This year it looks as if, for the first time, the Christmas Emergency Fund would last through the year. In 1924 it gave out in the last quarter. In 1925 the fund was divided between the National Board and the State Boards and is providing care of the oculist, dentist, surgeon, nurse and hospital. Not less significant is the substantial help that goes to households shadowed by death. One cannot measure the good this fund has done, available as it is for instant use in the hour of greatest need.

The frail woman whom the picture shows with a book in her hand, fell and broke her hip last February at seventy-eight years of age. Her one concern during the helpless weeks that followed was the trouble she was making for others. In determination to care for herself she fell in walking across her room and broke the other hip. In the course of the year three emergency checks were sent her. After long months her daughter wrote: "She does all she possibly can. She walks in a sort of chair, grasping arms which extend three feet in front. She is of a vivacious nature. Her

cheer makes our home happy, and her wonderful spirit impresses all in the neighborhood." A month ago her pastor wrote: "Mrs. ——— has gone, brave and cheerful to the last."

The emergency checks of the Christmas Fund hold up the hands of these sufferers and their families. A daughter of the woman who fractured both hips teaches in the public school. She wrote: "The many children I meet at school have you to thank that I respond happily to their eager faces rather than with an absent-minded, careworn look that would spread gloom instead of keeping them bright and responsive."

Even a small check sometimes brings great relief. A widow who had to shift her home, ran out of money and wrote in response to a gift: "Just imagine my surprise and joy when I received your check for ten dollars. It lifted me out of a hole. Now I am able to pay my sister the money I had to borrow from her. She has none to spare. May God bless the Board of Ministerial Relief."

The people for whom we do a little do a surprising amount for themselves. One writes: "I am still useless and my wife will go on crutches to the end of her days. But it is remarkable what she can do. She sits on a low chair and paints the floor and on a stool she does the family wash, for since I have been crippled up she won't allow me to do it. I tell you we are a pair. During the year we have made ends meet. The fifty dollars received from the Emergency

Fund so helped us out that we have not had to ask the grocer for credit."

The Emergency Fund at times brings the lift by which parents succeed in keeping their children in school. A grandmother writes: "Oh, if you could know what that letter and check mean to me. Our little grandson goes to school—his mother works nights and I work daytimes. It is the only way to have a home and be together."

Children thus enabled to stay in school appreciate the help given. A mother writes: "I do not forget that this money is given that my son may have his time to get an education—and after that he is going to try to pay it back—to enable you to help someone else, perhaps."

Givers can never know the good these Christmas Emergency checks do. Those who receive them find it hard to voice their feelings. One writes: "Thank God for this wonderful work in spreading sympathy and cheer through messages and gifts." Of all the ministries of the Board that of this Emergency Fund is the most imperative and the most blessed.



WOMAN'S HOME MISSIONARY FEDERATION

Annual Meeting

THE Annual Meeting of the Federation was held at Mount Pleasant Congregational Church, Washington, D. C., the opening session in the evening, October 19. Two hundred women were present and twenty-three states represented. The president, Mrs. Charles R. Wilson, of Detroit, was in the chair.

The devotional parts of the program led by Mrs. McL. H. Lichliter, of Ohio, and Mrs. Rex W. Dodge, of Maine, gave a deeply spiritual atmosphere to the meeting.

and showed a deep sense of responsibility in these broad undertakings which are not only nation-wide in their application, but also of world-wide significance.

The musical numbers on the program contributed much to its inspiration and were delightfully rendered by Mrs. Wayne B. Wheeler, of Washington.

So thoroughly does the Federation believe in the co-operation of business and professional women that an address, "My reaction and yours to the Missionary Program of the church, the point of view of a young business woman," by Miss Ruth H. Bennett, of



THE FEDERATION BOOTH AT THE NATIONAL COUNCIL

Mrs. Sydney R. Jacobs, of Washington, greeted the Federation with cordial words of welcome. A most impressive feature of the program was the reception of the women of the Protestant Evangelical churches into the fellowship of the Federation. Through Mrs. E. O. Eisele, of Pittsburgh, Pennsylvania, a very earnest response was made to the welcome, and the singing of Luther's splendid hymn, "A Mighty Fortress is Our God," was significant of the contribution these churches will make to the spiritual content of the Congregational church. The reports of the General and District Secretaries illustrated the scope of the Federation's program of promotion and interpreted its aims and far-reaching contacts. The reports of the Standing Committees of the Inter-racial Committee and Schauffler Dormitory Fund were full of interest

Washington, was the only address on its very full program. The address will be printed as a leaflet.

The new officers elected were: President, Mrs. Charles R. Wilson; Vice-President, Middle District, Mrs. L. C. Schnacke; Vice-President, Western District, Mrs. Herman F. Swartz; Treasurer, Mrs. H. H. Hart; Members-at-large, Mrs. C. G. Phillips, Mrs. A. K. Wing and Dr. Mary E. George.

The prayer of consecration of these officers was made by Mrs. Helen W. Ranney, of San Francisco.

Luncheon served by the women of Mount Pleasant Church was most enjoyable. It was followed by a brief program of songs by Mrs. Wayne B. Wheeler and talks by Miss Helen Jenkins, principal of Thorsby Institute, and Rev. Bertha Harris, graduate of Schauffler Training School.



Recent Literature

The Federation has published a new Thank-Offering Service as well as a Service of Memorial prepared by Mrs. R. R. Bourland, of Illinois; Program Topics,

1926; Magic Shoes (dramatic), by Charlotte Hunt Gaylord; a new Pilgrim Prayer Guild leaflet and a program for Women's Societies, "On Earth Peace."

The Federation and the Merger

THE report of the Committee of Twelve, recommending a twofold form of organization for our national missionary work, was accepted by the National Council at its biennial meeting recently held in Washington, D. C.

The report recommends that the Woman's Home Missionary Federation merge with the Homeland Boards and that the Promotional Council assume the work now done by the Federation. These steps will take time. To accomplish these changes and mean-

while to avoid confusion the following vote was passed at the annual meeting of the Federation:

Voted, that the Federation and State Woman's Home Missionary Unions continue to function as at present, that income of Federation—i.e., three and one-half per cent of total apportionment receipts of Unions—be maintained and that the President of the Federation send a letter to every State Union enjoining the above. It is important that State Unions await further information before making changes.

Program Topic—January, 1926

The Slav Meets America

Scripture: Judges 5. The Song of Deborah and Barak. Prayer.

Hymn: Nearer My God to Thee.

Book Review: Peasant Pioneers, Chapter IV.

Reading: "Discovering God," by Anna Fenik. Translated from the Slovak.

Paper: "The Slav," by a member of the auxiliary.

Why he comes

How he travels

What he brings

Where he works

Monologue: "My Own Experience," Bertha Zavodsky Prucha.

Scene at railroad station

Bohemia

Two weeks later

America

A year later

Employment

School

Schauffler

Field work

Milltown

Hymn: Where Cross the Crowded Ways of Life.

Benediction.

Refreshments: Litsy—Kolacks—Coffee.

It Can Be Done!

LEADERS of groups of young people are eager to know of plans which have really been tried with such groups and found to be workable through actual experience. The record of what has been accomplished with one girls' club in a small church may prove helpful and suggestive to others working under similar conditions.

The club, composed of some sixteen girls, was organized five years ago when the girls were in the upper grades of the grammar school. For the first three years of their work the plans set forth in the two Mayflower Program Books were followed as closely as local conditions of time and space would permit. The fivefold basis of work—the home, the church, the community, the country and the world as outlined in these Programs—was carefully adhered to, and virtually all of the handwork was taken from the patterns and suggestions given in these books. The stories in connection with each lesson were made the center of the missionary instruction that was given and were always greatly enjoyed. As the club members grew older, it became necessary to make some changes and adaptations in these Mayflower Programs, but in the main they served well for three years.

At the beginning of the fourth year it became evident that the girls could not any longer be held by these simple types of work, and so quite a thorough reorganization of the club was made. The name, "Mayflower Band," was handed down to a younger group just being started and a Greek letter name adopted for the reorganized club. A written constitution was drawn up, an initiation ceremony planned, club motto, color and pins chosen and a club banner made. Thus a wholly new setting for the work was secured and an interest that had threatened to become somewhat wavering was held firm. From the first the club met in the afternoon, immediately after

school, for about an hour. This time was retained for the new club, but much more emphasis was placed upon the social side of the meetings. The girls were allowed to use the church kitchen, and a committee was appointed for each meeting whose duty it was to serve simple refreshments, that were paid for mainly out of the club treasury. Occasionally a more elaborate supper was served. The money for expenses came partly from dues, partly from the sale of Christmas cards, and partly from a play which the girls gave in the chapel of the church.

Although the time given to the social part of the meeting necessarily reduced the time that could be spent in work, at the end of the year all were surprised at what had been accomplished. In the fall the girls prepared a rather striking series of models to be used in illustrating the work of the American Missionary Association. This was their share in a large exhibit which the church put on in connection with the work of all the Boards. At Christmas time dolls were dressed for the children at a near-by baby home. In the winter a box of toys was sent to Ellis Island, a beautiful baby doll dressed to be sent to one of our missionaries in China and missionary school clothes made for a little girl in a children's home. In addition to all this, the girls rehearsed for and gave the very successful play which helped to fill up their treasury.

This fall the club is starting on a similar plan of work and indications are for another successful year. More emphasis is being laid this year upon mission study and a little less upon the social side, but otherwise there will be little change in the program. And what has been done with this group can be done with any other, provided the leader is willing to put into the work time and thought and enthusiasm and interest.

THE FOUNDATION FOR EDUCATION

God Loves to Answer Prayer Why Not Prove it Oftener?—Thorsby Institute

THORSBY Institute, the only Congregational school for white young people in Alabama, began its work twenty years ago at Thorsby in Chilton County, the central county of the state. At that time there was no other high school within forty miles of Thorsby. There are quite a number now, but today the only other high school within forty miles which has the accreditation of the Southern Association of Colleges and Secondary Schools is in a town where the state has placed a college for women. Today, in Chilton County there are at least a half-dozen school buildings any one of which is worth more than all the school property of Chilton County was worth twenty-five years ago.

Sometime after we began our work our county paper stated that Chilton County stood educationally sixty-second among the sixty-seven counties of Alabama. And it is not a "Black Belt" county. One man of affairs in the county said at about the time we began our work that the number of young people in the county who were ready to do high school work could be counted on the fingers of his hands. Today Thorsby Institute has more than ten of its graduates in the colleges of Alabama and Georgia. In the march of progress Thorsby Institute has led and still is leading.

Our New Building

The story of our fire last April is familiar to all our friends. Bates Hall contained our assembly and study hall, class rooms, offices, commercial department, laboratory equipment, music department and library of nearly six thousand volumes. The total salvage was less than three hundred dollars value.

It looked like a crushing blow but we refused to be crushed. The young business men of Thorsby organized a committee to raise three thousand dollars for us in and around Thorsby. We collected our insurance money, we told our friends the story, and the result is, under the blessing of God, that our young people in less than six months after the fire are at work in a modern building of which we are all very proud.

The building is not yet completed, but at a recent meeting of the Board of Trustees the report of the building committee showed that the work committed to them would be completed with a considerable balance on the right side. This happy result was due to two circumstances, both perhaps unusual. Their income had been larger than they had really hoped for, their outgo had been considerably under the estimate. This last was due not to an extravagant estimate, but to the splendid work of the men on the job from foreman to water boy.

And now the Trustees say to the committee, "Since you have done so well, go on. We must have our auditorium soon if we maintain our high school accreditation. Get it now. Go as far as you can pay your way. Continue to trust in God and in his people and keep at work."

Some enthusiasts are beginning to talk about holding our Commencement exercises next June in our new auditorium. No one expects a completed auditorium at that time. The litter from our present work must be cleared away and trees removed before we break ground. But if the Lord prospers our story and our work in the next six months as he has in the last six, the class of 1926, which counts on graduating fifty per cent more members than any former class has graduated, may have the sub-flooring below and the unfinished walls of our new auditorium about them as they receive their diplomas next June.

What do you think about it? Will you join the ranks of these visionaries?

Notes—Financial

We could easily and profitably spend ten thousand dollars on our auditorium and its equipment. We think we can get it enclosed and covered for less than six thousand dollars. We shall have two thousand dollars cash when we finish the present unit and one thousand dollars in good pledges. Therefore, how far we go towards a completed auditorium, completely furnished, depends on whether you send us three thousand dollars or seven thousand dollars. Seven thousand dollars ultimately; why not now?

At the same time we must not lose sight of the current expense account, nor allow our friends to do so. It costs about ten thousand dollars a year to run our school above its income from students. We acknowledge that our campaign for building funds for the past six months has not helped, for the moment, our current expense fund. We have met bills to date, and hope to continue to do so.

But what we have not done during the past six months is to reduce our old debt. About four years ago we found ourselves in debt. It had seemed unavoidable. The amount was nearly eight thousand dollars. We have been cutting it down gradually and hoped six months ago that by this time the last two thousand dollars would be paid and the slate clean. And then the fire! Our creditor is not crowding us at all. But we hate that debt. We must not increase it. Any gifts for the debt, or for that matter, for any special purpose, will be applied exactly as indicated.

When our present building enterprise is finished—not the auditorium—we plan to issue a condensed financial statement—showing the sources of our receipts and how the money has been spent. We shall be glad to send a copy of such statement to any donors who ask for it.

Miss Jenkins will be glad to hear from any individual, or church, or other organization regarding opportunities to tell publicly or privately the story of her work. She expects to spend considerable time this fall and winter in New York State—she may be addressed at Cheshire, Massachusetts. Send checks to her, or to Rev. E. W. Butler, treasurer, Thorsby, Alabama.

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